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The Bombay Guardian.

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WEEKLY REVIEW.

—A conference which the *Leeds Mercury* described as "one of the most representative gatherings of religious opinion that could be assembled in Leeds" was held in that great English commercial city, upon the subject of the opium traffic in China, on the 8th ult. From a lengthy report in the above mentioned paper we gather that there was not a single dissentient to the following emphatic resolution—"That this meeting being convinced that the manufacture and sale of opium in India by the British Government in that country, whether for export to China and other countries or for consumption in India itself, except for legitimate medical use, is an immoral mode of raising revenue, and calls upon all thoughtful citizens, and especially upon the the ministers and members of Christian Churches, to join in protesting against this grave national sin."

—Now that the opium question is to the front, and is likely to be kept there till the iniquitous *legalised traffic with China* is abolished, it may be instructive to review the striking difference between China and Japan, in their progress, commercially, and from a Christian point of view. Attention has been called to this by Mr. Donald Matheson, who we believe is engaged in trade with China, and is also Chairman of the English "Society for the suppression of the Opium Trade." Commercially, China receives of British export trade, exclusive of opium, only about eight millions sterling per annum; whereas, in proportion to her population, she should be taking nearer eighty millions sterling. On the other hand, Japan receives, in proportion to her population, five times more of our exports than China, namely, two millions and a half sterling, although our intercourse with Japan has been of much shorter duration. From a Christian point of view, China has, on the largest computation, 50,000 converts to Christianity, whereas Japan, in a much shorter term of years, has already nearly half that number, or eight times more than China in proportion to population.

—Mr. Matheson asks, "Why is this?" He answers—"There is good ground for believing that it is mainly due to our opium trade with China, by which we have aroused her hatred and distrust of us, while spreading desolation and ruin throughout her empire; whereas Japan has from the first resolutely refused to admit the drug; and it is stated on good authority that a Japanese ambassador recognised this view of the case."

—It has been said, in justification of the opium trade: "If the people of China will destroy themselves in this way, the British Government may as well profit by their infatuation." An able writer replies: "This is the old plea for all kinds of abomination. It was the argument of the slave trader (it may be added, it is the argument of those who now engage in the drink traffic in Africa); it is the plea of all who live by the crimes and vices of others; it is the pretext of the receivers of stolen goods; it is the legend on the rogue's escutcheon all the world over: 'I don't make the wickedness, I only live by it.'" To this, Mr. Matheson adds—"Because it is done by the Governor-General of India, as representing our beloved Queen, it is none the less a crime in the sight of God, and therefore this Society is persistent in urging the severance of our Government from the traffic, assured that we shall be the gainers and not the losers by doing so."

—The *Indian Witness* says that "the time has come when newspapers that aspire to a respectable standing must cease to appear as the champions of such outrageous and shameful laws as those under which the Government of India protects and encourages the opium trade with China. The traffic is a national disgrace, and no miserable apologetics will blind a thinking public to its true character."

—The Temperance agitation is beginning to have an effect upon administration in India. The Government of Bengal have finally decided to abolish the whole of the outstills in the Burdwan and Presidency divisions in April next. The information is of special importance, inasmuch as these two divisions, which are nearest to Calcutta, contain the greatest number of outstills in Bengal, and excepting the Patna division, yield the largest excise revenue in these provinces.

—The English Wesleyan Methodists set apart Nov. 10th as a day of prayer for foreign missions. On that occasion Rev. Hugh Price Hughes preached a powerful sermon on the coming Kingdom of our Lord Jesus Christ, from the text "and the Kings of the earth do bring their glory into it." He said that the hour had come in which to ask, "What can the State do to promote Christian Missions?" In the first place he averred it to be the duty of the State to abstain from hindering and opposing Christian Missions. He acknowledged that this sort of opposition had to a great extent ceased, but the State still did a great deal of mischief in actively assisting and encouraging the powers of evil. Britain is guilty of gigantic sins in this direction. He named as the crowning iniquity, the opium trade with China, "building the fabric of Indian finance upon the bodies and souls of the Chinese." The stimulation of the drink curse in India, and the enforcement of the State regulation of vice in various parts of the British Empire were also dwelt upon, finishing up with a denunciation of the way in which the British Government is engaged in bolstering up the Turks in their policy of lust and murder. The State, he said, could also aid foreign missions by setting a Christian example at home and abroad, but most of all by adopting and resolutely carrying out a foreign policy of peace and good will, and by emphatically renouncing for ever that foreign policy of robbery and massacre which has hitherto been followed by all so-called Christian States. He agreed with the late Richard Cobden, who "never argued that we should be selfishly absorbed in our own material well-being, that we should abdicate our providential *rôle*, or that we should refuse to discharge our duties to mankind; but he did argue, in harmony with the Bible, and with common sense, that we should intervene peacefully, and in a conciliatory spirit, and for the highest ends, and not in the brutal and barbarous temper of militarism. . . . . Our motives must be incontestibly disinterested. It must be obvious to all men that we are not seeking any national gain or advantage, but that we are animated only by a sincere regard for the well-being of our national neighbours. When we thus fulfil our true *rôle* among the nations we shall bring our national glory into the city of God, and we shall render inestimable service to the sacred cause of Christian missions by setting a national example of Christ-likeness, and by proving that we are in love and charity with all mankind."

—The Calcutta *Statesman* deserves public gratitude for calling attention to a serious danger. It says—

> From the strange persistency with which the subject is being discussed in the *Pioneer* and the *Civil and Military Gazette*, it would appear that it is under official inspiration these journals are smoothing the way for the adoption of projects, evidently in contemplation by the Government of India, to push forward our so-called "strategic railways" into Afghan territory. In a recent issue the *Pioneer* passes under review the various routes from the Derajat border direct to the heart of Afghanistan, and even suggests the lines that any military roads or railways that may be undertaken should follow. So it seems that we are about to witness another revival of the old craze for a "scientific frontier," from which the last Afghan war gave the Government of India such a rough awakening. Already it has seized the minds of our military authorities, stirring them afresh into mischievous activity, and unless the imprudent and foolish counsels of the "forward" school are at once discountenanced and discredited, we shall once more be committed to the same aggressive courses which but little more than a decade ago plunged the country into the series of disasters which overtook our course in Afghanistan. Great as was the loss of valuable lives then incurred, the concurrent diminution of prestige, and the debt of 30 to 40 millions sterling which the close of the war left us as a legacy, besides the further liability for an indefinite expenditure in the construction of defensive works and strategic railways on our present frontier, it seems we are still as far off as ever from learning the lesson of our folly. In presence of the undeniable fact that the Amir of Cabul is distinctly opposed to any extension of our railways into his dominions, the revival of the old insanity that is now contemplated by the Government of India, must inevitably lead to renewed international

complications. Are we really to understand that the old policy is to be revived once more, and that it is intended to undo the ties of the alliance by which it was supposed the liberal subsidies of the last eleven years had bound the Amir to the British Government? A strange fatality seems to pursue our course in Afghanistan. We rush into an unprovoked war with the old Amir Dost Mahomed Khan, and we make friends with him only when we have suffered such humiliating reverses as probaly never before befell the British arms in the East. We follow the same aggressive course towards his son, the late Amir Shere Ali, who had always been our faithful ally, till we have hounded him into exile and death. We then ourselves place Abdur Rahman Khan on the *guddee* at Cabul; and after eleven years we are once more, it seems, to revert to the old policy which cannot in the nature of things result otherwise than in a fresh rupture—with the Amir of our own choice. And all of it due to a craven and insensate dread of Russia! Truly our Afghan policy during the last fifty years has been a crime and a reproach to the nation.

This matter should receive attention in England before it is too late.

—Bishop William Taylor who, as our readers already know, is in England on transport business connected with his mission, writes notes of the progress of his African work to the London *Christian*, under date of Nov. 5th. Of himself he says—

I have been afflicted with bronchitis for a year and a half; never ceased work for a day, but laboured under that disability. It was not very troublesome in the torrid zone, but, coming suddenly from the Congo into this damp, chilly climate, it greatly increased, even to alarming symptoms; but I have been indoors a fortnight with friends at High Barnet, and, with quiet rest, so greatly needed, I am toning up generally, and almost entirely relieved of bronchitis, more so than at any period for a year and a half. So I hope in a few weeks to return to Africa with renewed strength and fresh courage for the work of God in that empire of darkness and death.

—With regard to his work, Bishop Taylor explains that he is not attempting this year to plant new mission stations, but is giving his time and strength to visiting those already opened, noting their "progress in self-support, and in getting the heathen reconciled to God." He says—

In Angola, where we commenced four and a half years ago, our people have made a great success; first, in mastering the Portuguese and Umbunda languages; second, Abanguepepo, Pungo, Andongo, and Malange reached self sustentation at the end of two years, and have since made a large advance on that, using their earnings in building missions, and will go on opening new stations. In one of these we have a society of about twenty natives, saved and kept by the power of God; and in another, about thirty.

Where they have done the most in the school of material industry, they have had the greatest success in soul saving. This is but a beginning of a work that will, by the might of the Master, assume vast proportions in due time.

In younger stations we have several little societies of saved heathens that promise well. On our plan of industrial schools we shall reach subsistence at periods of time ranging from two to five or six years.

At Malange, Mr. W. H. Mead, one of my men, about two years ago, taught four heathen men to work pit saws, and since that, under his superintendency, they have made sawn timber to the value of £300. On the Liberian Coast we shall depend for marketable cash values mainly on coffee, and it requires five or six years to develop a coffee tree to profitable fruit-bearing; but then, with care, it will go on producing "the best coffee in the world" for fifty years. We have no absolute rule as to the line of industry, but in each place try to utilise such resources as will promise greatest help to our Mission, and utility in native industry.

—Dr. Ellinwood in a current magazine raises the plea that it should be a part of the missionary curriculum to study and understand the heathen systems, their history and mythology. We would prefer to place over against this, Paul's determination to "know nothing among men, save Jesus Christ and Him crucified." And to counsel young missionaries to divide their studying powers between the language and the Bible, which is the word of God, and shall be as a hammer to break in pieces all these false systems of man's invention.

—The Australian papers report that the Women's Christian Temperance Convention in Brisbane has been a remarkable success this year. The presence of Miss Ackerman stimulated and guided the discussions, and much practical work was done. The subjects discussed were almost encyclopædic—hospitals, opium smoking, instruction of children in State schools, home reform, rescue work, dress, social purity, science, temperance legislation, peace by arbitration, Christian consecration, woman's suffrage, pictures in tobacconists' shops, and an infamous publication which has excited much righteous indignation in Sydney, were all dealt with, and some of the resolutions passed were most drastic. The whole proceedings were spirited and devout. These Unions are becoming the most powerful of all Temperance organisations, remarks the *Methodist Times*, and we rejoice that they are being established all over the globe. All who attended this Convention felt that a new social and Christian force had arisen in Queensland which will ultimately work marvels.

—The gigantic Paris Exhibition is closed, and reviewing the pros and cons in connection with it, the *Christian Commonwealth* thinks it has been a great boon to France by "contributing largely to the overthrow of General Boulanger, and, by that, to a firmer and more stable future for the Republic. France can worship but one star at a time, and when the Exhibition's was in the ascendant that of *le brave Général* was bound to wane." However that may be, it has been made good use of by many Christian Societies for the distribution of God's truth, and for bringing the claims of the Gospel before the large numbers of people who have crowded to the Exhibition from every corner of France, besides innumerable foreigners of every nationality. Writing to the *Monthly Reporter* of the British and Foreign Bible Society, M. Monod gives a most encouraging account of the work of the Bible Society's stall, with some interesting incidents. A very large number of specimens of the various languages in which the Bible is printed were given away, as well as leaflets and Gospels. M. Monod tells that "a curé said to two girls: 'Take some; they are Protestant books; when you get home you can burn them.' Another said to women: 'Do not touch these books; you would kill your soul by reading them.' But others took them very courteously, and allowed their children to do the same. A police officer, whose little boy is at the school of 'Les Fréres,' told us that the curé, having found one of our Gospels in the hands of his son, took it from him, but returned it on the following day, saying 'You can read that without danger, although it is Protestant.' Since that day the police officer called often, and took Gospels for his friends and acquaintances. The Bible Society secured for itself the unreserved admiration of linguists. Of all the classes of visitors, these spent more time at our stall than at any other. The 'trains de plaisir' brought to Paris multitudes of families from the country. As it is an understood thing that they shall not return empty-handed, these good people took many presents to their friends at the expense of the Bible Society, and it is quite certain that the Gospel will be read next winter in many a farm, during the long evening hours. We have abundant reason to be thankful for the full liberty we have enjoyed, and for the measure of success we have obtained. By means of this Exhibition we are now known to a large number of persons who were previously ignorant of our very existence or purpose."

—Mr. T. A. Denny contributes an account to the London *Christian* of a visit he has just paid to Clacton-on-Sea to see Mrs. Booth of the English Salvation Army. He writes:—

She is staying at a house which has been used by the Salvation Army as a Convalescent Home. It is in a very quiet place close to and looking over the sea, and distant from the town.

Mrs. Booth is looking fairly well, considering her long and painful illness. She is moved from room to room, and occasionally into the open air, and this is all she is equal to. If it were wished to remove her to town she evidently would not be able to bear the journey. Her suffering is constant and acute, and is intensified by sleeplessness, rendering narcotics indispensable.

Her daughter Mrs. Booth-Tucker, is in constant loving attendance upon her, besides a faithful and experienced nurse. Mrs. Booth-Clibborn also has lately arrived from Paris to wait upon her mother.

The disease is making steady and certain progress, and is beyond the reach of human skill. Prayer is going up to God from tens of thousands for His afflicted servant. Will your readers pray that as her day so may her strength be, and that she may continue to realise in all its fulness the sense of 2 Cor. iv. 16-18 and v. 18?

—The *Christian Leader* states that the "Rev. John Paton of Dumfries takes it for granted that the Bombay mission [of the Church of Scotland] will be discontinued as some of the buildings are condemned for their insanitary condition and the field is well occupied by other churches. He says it has been practically conducted for some time by a single man, and no one man, however devoted, could compete with 15 learned Jesuit professors." This paragraph is somewhat enigmatical. In the matter of secular education, no doubt fifteen Jesuit teachers may be equal to one Protestant schoolmaster, but the taught are not likely to be brought to a knowledge of Salvation by the former.

It is somewhat novel to hear of the arrest of a steamship. According to a Calcutta paper, an application was made before Mr. Justice Wilson at Calcutta a few days since, on behalf of the captain, officers, and crew, of the S. S. *Chindwarra* for the arrest of the S. S. *Bléville* to satisfy their claims of Rs. 25,000 for salvage services rendered by the *Chindwarra* to the *Bléville* when she was stranded on the Coromandel coast in June last. The judge granted the application, and fixed the bail at Rs. 28,000. The steamer, we understand, was arrested the same night.

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A WELCOME TO MISSIONARIES.

There was an interesting and representative gathering at the *Bombay Guardian* premises last Monday evening to welcome to India Mr. Joseph Taylor, of Sunderland, Miss Sarah Pike, of Dublin, Miss Kate Murphy, of Bolton (formerly an unconverted Roman Catholic), and Miss Elizabeth Jackson, of London—all new missionaries from the Friends' Foreign Mission Association; also Mr. and Mrs. John H. Williams, of the same Association, returning to India after 18 months furlough; and Mr. Frederick Sessions, a member of the committee of the Association, who is on a visit to this country.

Among the company who assembled to welcome these fellow-labourers were Rev. William Bell and Mr. Hingley, of the Baptist Church; Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater, Arthur W. Prautch, L. A. Core, Mr. James Morris, &c., of the American Methodist Episcopal Church; Rev. Dhanjibhai Nauroji, Madhavrao Nikambe, and Mr. Baba Padmanji, of the Free Church of Scotland; Major Ajeet Singh and several other officers of the Salvation Army; Miss Trott and Miss Campbell, of the Indian Female Normal School and Instruction Society; Miss De Line, Superintendent of the Methodist Zenana Mission; and others.

Mr. Alfred S. Dyer presided, and after prayer and reading John xv, he introduced the missionaries and welcomed them to Bombay, after which each in turn briefly spoke.

Mr. Frederick Sessions said he had long taken a deep interest in India, but his coming now was quite unexpected to himself. In October while conducting some mission services in a large English Midland city he was invited to breakfast with a wealthy Friend, and among those present was a young minister about to go to India as a missionary. While speaking a few words of cheer to this young man, he gave expression to his own interest in India—a country he supposed he should never see. This arrested the attention of his host who subsequently said if he could get away he would "frank him." The Lord was guiding in this seemingly chance meeting, other arrangements fell into line, his secular business and his mission engagements were provided for, and though all the berths in the *Oriental* were engaged, some one drew back at the last minute, and left him one of the best berths in the ship. He stated his object in coming (besides that of studying questions connected with their own mission), to be a desire to gather information of every kind connected with mission work, to study the question of the traffics in drink, opium, and vice, so that he might use this information by pen and tongue in every possible way on his return to England. He asked those present to pray for him and his friends, not at any set time, but just when they thought of that meeting or at any time when he or they came to remembrance, to just telegraph a prayer to God for them.

Mr. J. H. Williams said that during his eighteen months' furlough he had been travelling all over England, Ireland and Scotland, on deputation work, and he had found a greatly increased interest in mission work, the result, he believed, of the prayers offered at the great missionary conference of last year in London. He was thankful to be back to his field of labour in India, and asked for prayer for himself, his wife, and his children, the latter of whom were left behind in England.

Mr. Joseph Taylor from Sunderland expressed his thankfulness for the good time of Christian fellowship they had enjoyed on board the *Oriental*, and for their near approach to their field of labour. He spoke decidedly of the guiding hand of the Lord in bringing him out; it was not his choice for himself but the Lord's choice for him.

Miss Pike said it was three years since she first felt called to India, but there were many obstacles in the way. One by one these had been cleared away, and she had clearly seen the guiding and leading of the Lord pointing out her field of work to her.

Miss Murphy also gave some details of the Lord's guidance. On the morning of the day on which she was to meet the Committee for their final decision, she looked for a letter from home with some word of cheer and encouragement, but none came. She took the matter to the Lord who gave her Isaiah xli. 10:—"Fear thou not, for I am with thee," &c. She went to the Committee and it was decided that she should go to India. On returning that evening she found a telegram from home which had arrived a few minutes after she went out in the morning, containing only the words "Isaiah xli. 10."

Miss Jackson began by saying, "Praise God, I am saved," which elicited a hearty vocal response. She went on to express (as indeed they all did) sincere thankfulness to God that He had brought her thus far, and confidence that He would uphold, sustain and direct in the work to which He had so manifestly led her.

Several friends present expressed their sense of encouragement and thankfulness at meeting such a warm-hearted band of missionaries, and their joy at reinforcements; bade the newcomers God-speed, and promised to remember them at the throne of grace. Rev. Dhanjibhai Nauroji suitably welcomed the missionaries on behalf of the Native Christians of Bombay, and Miss Millett and Miss Abrams on behalf of the lady workers. After this the meeting concluded with prayer; and then an hour was spent in personal introductions and pleasant social converse.

GRANT ROAD Y. W. C. A., BOMBAY.

A district meeting of the Young Women's Christian Association, was held at Miss Millett's Home, on Friday evening, the 29th instant. After singing and prayer, Miss Millett gave a Bible reading, selecting as her subject the life of the Apostle Paul. She dwelt at length on Gal. i. 15, 16. She said that God revealed His Son in Paul, that he might preach Him among the heathen. God had revealed His Son in us, for the same purpose. He had placed us here in India that we might do this work. She referred to Paul's early life, his zeal in persecuting the Christians, and the manner of his conversion, the bright light, and the voice which spake from Heaven. Paul tells us afterwards the purpose of this sudden noonday vision "to reveal His Son in me, that I might preach Him among the heathen."

Dr. Emma Ryder gave a most interesting talk on "Woman's Work." She spoke of the branches of Christian work in which women were engaged in America. She gave a description of some of the work done by the Women's Christian Temperance Union; how they had been instrumental in getting many bad laws amended, and some repealed. She said that there was a department of this Union, which worked exclusively amongst saloon keepers. In concluding she spoke of the Society of the King's Daughters, its aims, and its motto, and invited those present who wished to become King's Daughters to give in their names to Miss Millett.

Le Signal has published two long articles on work among Romish priests. Quite a number who have been brought up in the Papal communion have declared themselves Protestants at heart. and expressed grief at finding themselves the slaves of circumstances. Some hesitate through fear of persecution, which their friends would have to share with them; others dread poverty, which might involve starvation to themselves and aged or helpless dependents. In concluding the sad recital, which is lightened by several pleasing evidences of confidence in the Reformed Church, M. Réveillaud says: "Many a prisoner sighs for a deliverance which he would enjoy to-morrow if he were only in a position to obtain the price of his ransom—a place, however humble, enabling him to live in the society of men."

MISSIONARY & CHURCH NEWS.

—At the Poona Missionary Conference on Monday evening, Mr. Appajee Bapajee (in the absence of the Rev. R. A. Squires), gave an account of the work carried on by the Church Missionary Society at Poona. His address was full of interest and encouragement. The conference was held in the Methodist Episcopal Church.

—The Church Missionary Society have received offers of service from Mr. Charles F. Harford-Battersby, B.A., M.R.C.S., of St. Thomas' Hospital, who will go out as a medical missionary at his own charges, and Rev. Arthur E. Dibben, curate of St. John's, Chelsea.

—Rev. W. A. Mansell, M. A., B. D., has been appointed to labour in connection with the Christian College at Lucknow.

—In the new arrangements for carrying on the Christian Vernacular Education Society for India, Rev. James Johnston, has been appointed London secretary, and a fresh effort is being made to obtain at home a largely increased support for the society. Mr. Johnston, who was long a minister of the Free Church in Glasgow, acted as secretary for the Conference on foreign missions held in London in June, 1888. The *Christian Leader* speaks highly of the work done in India to-day by the Christian Vernacular Society, originated by Dr. John Murdoch, and still carried on under his able and wise superintendence in India.

—Mr. George Muller has spent three weeks at Agra, greatly to the help and quickening of the Church there. He is now working in Cawnpore.

—The Rev. Thomas Evans lectured at Howrah and at Albert College Hall, Calcutta, last week on the subject of Temperance.

—The Cawnpore Girl's High school of which Miss E. L. Harvey is Superintendent has just closed a prosperous year. The annual entertainment was given in the Methodist Church on the 21st ult.

—The Methodist New Connexion Training Institute for Chinese women converts and girls, at Tientsin, has now received nearly its complement of pupils. Miss Waller, the Principal, speaks of the work in a very hopeful strain.

—Colonel Olcott, the Theosophist, says the *Christian Commonwealth*, has been on a mission to Japan, and has turned out a complete failure; but Mr. Wishard, who went out under the auspices of the American Y. M. C. A., has experienced glorious success. The Theosophist upheld Buddhism, and was well paid for his lectures. Mr. Wishard advocated the claims of Christianity, and not only received no pay, but met his own expenses. The judgment of the Japanese, as expressed by a student, was "Mr. Olcott is an adventurer; Mr. Wishard is sincere and very much in earnest. Mr. Olcott said very little about Buddhism and very much about himself; Mr. Wishard said very little about himself and much about Christianity."

—Dr. Parker is to be the next chairman of the Congregational Union. It is decided to convene an International Congregational Council to be held in London in July, 1891.

—The Scottish Association for Irish missions have 38 schools under their charge, uphold 70 inmates in the orphanage at Ballina, and employ 30 colporteurs. Their work is distinctly evangelistic and addressed to Catholics and Protestants alike. Dr. Hamilton Magee of Dublin, advocating the claims of the Association in Edinburgh said that never before were there so many Bibles in circulation in Ireland and that the Catholic people are now accessible to the Gospel in a degree they never were at any previous period. They were not turning over to Protestantism, but they were in a large measure casting off allegiance to the priesthood. Dr. Magee holds that the ultimate solution of the Irish question rests not with politicians but with the church.

—Rev. W. Hooper, of Walthamstow who has just died, successfully combined business avocations with Gospel labour. For 30 years he fulfilled the duties of an important position in the

Bank of England and held the pastorate of the church which was practically of his own planting.

—The report brought to Thursday Island of the murder of the Rev. E. B. Savage, of the London Missionary Society, by the natives in south-eastern New Guinea, has happily proved to be untrue.

—Mr. Spurgeon says he has more confidence in the spiritual life of the children he has received into his church than he has in the spiritual condition of the adults. He adds that he has sometimes met with a deeper spiritual experience in children of ten and twelve than in certain persons of fifty and sixty. The *Freeman* does not believe that Mr. Spurgeon contemplates starting a foreign missionary society of his own. Mr. Spurgeon left on 18th Nov. for Mentone. Dr. Pierson of Philadelphia and Rev. John M'Neill will help supply his pulpit during his absence. To say that Baptists have no creed, Mr. Spurgeon denounces as giving the lie to history. "The modern creedless Baptist is a production of the age of shams. He has no predecessor. May he have no successor!" According to Mr. Spurgeon, Athanasius was the sort of man the present age requires; but the pastor of the Tabernacle questions if our age has "a corner left in its all-pervading doubt to allow breathing space for such a hero."

—Dr. Talmage has started on a tour in the Holy Land. His new Church is expected to be completed in September of next year.

—Aberdeen is stated to be the town which sends out more missionaries than any other in the United Kingdom.

—In the English Church Mission in British Guiana there are 3,000 Christians among the Accowoios.

—The Geneva State Council has forbidden the Salvation Army to hold meetings, and ordered all halls closed. The Army persists, and frequent arrests are made.

—We observe from an advance copy of this week's *Joyful News*, says the *Methodist Times*, that the manna continues to fall in the *Joyful News* Home. During the week ending November 11, Mr. Champness received £139 17s. 10d., in addition to £59 2s. 9d. received in aid of the new African waggon which it is proposed to buy to replace the one recently destroyed by fire. The former sum was given by fifty-one persons, several sending single shillings, whilst two gentlemen from Australia—Mr. Charles Drew and Mr. Thomas Drew—sent £50 apiece. It is very pleasant to see gentlemen from the Colonies coming forward to help in the promotion of the evangelisation of the old mother country. Mr. Charles Drew was converted to God in this country, and naturally feels that he is a debtor to the land of his first and second birth as well as to the land of his adoption.

—Miss Sarah Robinson, the soldiers' friend at Portsmouth, is making a very substantial addition to her machinery in the erection of a large Coffee Palace and Gospel Hall. She expects to have it opened in the end of March next. To help in raising the needed funds, Miss Robinson bravely undertook a tour of "A Thousand Miles in an Invalid Coach." The trip lay through some of the southern and central parts of England, and the story of the tour, in diary form, has been published by the tourist writer in a neat and singularly interesting pamphlet. We have not seen a more entertaining pennyworth of reading for many a day, says the *Christian*.

—A Soldiers' Home was opened in Pietermaritzburg, in May, 1888. Such a Home had long been wanted for the use of the military stationed there. It is situated close to the camp. Mr. Pinnick, the manager, opened this Home entirely at his own expense, and, up to the present time, the only benefit he derives from it is the satisfaction of knowing that himself and wife are doing a really good work for the soldiers.

—In connection with the American Baptist Congo Mission, forty-nine converts were lately baptized at Banza, Manteke, and an additional twenty a fortnight later. At other stations occupied by the American Baptist Union, the good work is progressing. Fifteen new missionaries arrived on the Congo during May. *The Missionary Herald* of late has testified that the English Baptists also are greatly encouraged by the blessing which is being vouchsafed to their labours.

—The Sunday observance agitation has spread to Russia, and 1,200 merchants of St. Petersburg have declared their readiness to close their places of business on that day.

—Mrs. Elliot F. Shepard proposes to erect in New York a large seven-story, fire-proof structure, and present it to the Young Women's Christian Association. It is to be used as a lodging house and home for working women.

—Sir Charles Bernard recently stated that the Christian Karens numbered 200,000, or fully one-third of the Karen people, and that they are not only self-supporting, but send missionaries to Siam.

—Rev. Isaac F. Row, Secretary of the Anglo-Indian Evangelisation Society, has recently made a long railway tour. During an absence of eight weeks he travelled over 3,000 miles, and visited and conducted services at a large number of places, including Sohagpur, Hoshangabad, Bhopal, Saugor, Jhansi, Cawnpore. Lucknow, Bareilly, Moradabad, Simla, Lahore, Delhi, Muttra, Agra, Morar, Bhusawal, Nagpur, Kamptee, Akola, &c. At Simla, Mr. Row spent a few days with the Rev. J. Forgan who at the end of the year will (D. V.) assume the duties of Secretary and General Treasurer in India.

—Mr. Row is rejoicing, says the *Railway Signal*, in the prospect of being relieved at the end of the year of his "official" responsibilities, and of being able then to give his undivided time and strength to purely evangelistic work. He will continue to reside with his family at Poona and will from there find plenty to do on the G. I. P. and a part of the S. M. Railway, together with needy districts branching out from these Lines.

—Among the fresh speakers at the special meetings at the General Assembly's Institution, Bombay, during the past week were Rev. J. E. Abbott, Miss J. Little, and the newly arrived Friends' missionary party.

CHARLES FINNEY ON THE TOBACCO HABIT.

"A habitual and inveterate smoker of tobacco of my acquaintance," says Finney, "after having been plied with almost every argument to induce him to break the power of the habit and relinquish its use in vain, on a certain occasion lighted his pipe, and was about to put it to his mouth, when the enquiry was started, 'Did Christ die to purchase this indulgence for me?' The perceived relation of the death of Christ to this sin instantly broke the power of this habit, and from that day he has been free." Another writer says: "I heard of another man bent on breaking the chain this habit had thrown around him. He had a plug of tobacco in his possession, and he wanted some awfully. Looking at it, and smelling it, he said, 'I love you, and I want you; but are you my master, or am I yours? That is a question I mean to settle. You are a weed, and I am a man. You are a thing, and I am a man. You black devil, I'll master you if I die for it. It shall never be said of me, "There is a man mastered by a thing." I love you, but I will fight you.' And he did. It was a sore conflict, but the man conquered." Whenever men come to decision on the subject like that, and then cry in earnest to God to take away the appetite, they soon find that this is included in the promise which says, "From all your filthiness will I cleanse you." A Christian's body is "the temple of the Holy Ghost." The incense by which the temple of old was odourised was one sweet and pleasant, and surely no intelligent Christian can be "fully persuaded in his own mind" that the fumes of tobacco can be the most pleasing incense in the "temple of the Holy Ghost."

THE WEEK'S GENERAL NEWS.

—The Indian Telegraph Act rules have been amended to provide that the messenger who delivers a telegram may be entrusted with the reply, on condition that he be not detained for this purpose more than five minutes.

—A stack of 100 tons of coke was found to be on fire at 6 p.m. on Saturday last in the Gas Company's compound, Bombay. The company's officials endeavoured to extinguish the fire until Sunday afternoon, when a report was made to the police. The Byculla steam fire brigade engine and the Parel and Byculla manual engines were quickly on the spot. The origin of the fire is attributed to spontaneous combustion, and the estimate of damage done is yet unknown. The fire was practically extinguished by 9-30 p.m. on Sunday.

—Very considerable damage has been done to the crops in Bengal by the late storm and the continuous wet weather. In Burdwan the mustard and potatoes have been damaged, but the *amun* rice will not suffer much if there is still fine weather. In Bankoora much damage was done to the *nuan* and *amun* crops, and the *rabi* will also be injured to some extent. In Birbhoom the rice crop, from being a bumper one, is now brought down to fourteen annas. In Midnapore the chief loss is in the rice which had been cut and was lying on the ground, and in the Contai Sub-Divisions the lower lands had been submerged. Only parts of Hooghly have suffered, while in Howrah some loss will occur in the rice crop, which was nearly ripe and on the threshing floors. The Presidency Division comes off comparatively lightly.

—The P. and O. Co's Agent at Aden telegraphed that the mail steamer *Siam*, which left Bombay on the 22nd November, met with an accident to the screw shaft on the 27th, and had been towed into Aden by the s.s. Falls of Inversnaid.

—The arrangements for the Congress which meets in Bombay on the 26th of this month and on three subsequent days, are now in an advanced state, says the *Bombay Gazette*. Preparations have been made for the reception of about twelve hundred delegates, though it is not impossible that the attendance may be largely in excess of that number. The programme of procedure has not yet been finally decided upon, but efforts will be made to restrict the number of subjects. The enlargement of the Legislative Councils, which it was at one time thought would occupy the whole time of the Congress, will have the chief place in the list of subjects. It is intended also to discuss the question of an imperial guarantee for the debt of India, and it is thought that the time is opportune for once more pressing upon the Home Government the justice and expediency of abolishing the duty on silver plate. Possibly a morning will be given to discussing the revival of the Indian import duties. Some other topics, which have been discussed before, will be included in an "omnibus" resolution reaffirming the decisions of previous Congresses.

—Certain members of the Nagpur bar memorialised the Chief Commissioner, Central Provinces, for the remission of the sentence of death passed on the dacoit Tantia Bhil, but he was executed on Wednesday.

—The Russian Government have determined to change the starting point of the Trans-Caspian Railway from Uzun Ada to Krasnovodsk, and a party of engineers are now engaged in surveying the new route.

—How alcohol affects longevity is clearly brought out in tables prepared by an actuary who has gone into the statistics of two societies, the Rechabites and the Foresters. At the age of 20, a Rechabite has the expectancy of life of 45·1 years, a Forester 40·2; difference in favour of abstainers nearly 5 years of longer life. Again of 1,000 persons living at 18 years the number who will reach 50 is—Rechabites 815, Foresters 714; difference in favour of abstainers 101. Of 1,000 members at 18, 165 Rechabites will reach 80, and only 118 Foresters, who after

all, generally speaking, are a sober lot of men, although not abstainers.

—Mrs. Alice Scatcherd is one of those women whose heart is always with the working classes. A strike was threatened lately at Morley amongst the weavers, which involved thousands of pounds. Mrs. Scatcherd believed that in this instance the men were wrong, and she set to work to avert the threatened strike. She spent days in the homes of the weavers ; two evenings were passed with the manager of some enormous mills, and a meeting was called of the men and women whose interests were involved. Mrs. Scatcherd's long experience and her deep sympathy with the workers gave her the key to their heart and to their reason, and the end of it was they went back to work. But for her, £1,000 per week in wages would have been stopped.

—The Lord Mayor's Show was by universal consent a more attractive one than has been seen for many years. The procession was commemorative of the seven-hundredth anniversary of the Mayoralty of the City of London, and the interesting elements which were introduced into the pageant recalled the sports and pastimes of our ancestors. The new Lord Mayor is Mr. Alderman Isaacs, a Jew.

—The German Government is negotiating with that of Servia with a view to the German mail to India being forwarded *via* Belgrade and Salonica, and thence by steamer to Port Said, instead of as hitherto *via* Brindisi, by which means a saving of a day and a half would be effected.

—The Kolimo volcano in Mexico has suddenly started into active eruption. The molten lava is flowing in considerable volume, and has already burned up many buildings, and set fire to miles of forests.

—A North-East Lancashire correspondent reports that a steady improvement is manifest in the cotton trade of the county. The prospects of the supply of raw cotton this season all over the world are reported to be very encouraging.

—On the morning of the 23rd of October a toy balloon was found on the estate of Klein Albrechtou near Rosenberg, in West Prussia. Attached to it was a picture of the Eiffel Tower and a stamped and addressed postcard requesting the finder in French to add a statement of of time and place of finding, and to post it as addressed. The balloon had been let off by a lady belonging to Nancy from the second story of the Eiffel Tower, on the 22nd of October.

—The Canadian Pacific Railway have done a splendid thing, says the *Indian Witness*, in prohibiting the sale of intoxicating liquors in all its stations along its line. A man who put up an hotel recently was told, when he asked access to their line, that not only would that be refused, but that, if he procured a license to sell liquor, the company would build a ten-feet fence between his house and the tracks.

—It is intended to spend fifty lakhs annually for the next three years on railway extensions in Upper Burmah.

—The following is a summary of the Bombay Presidency season report for the past week :— Slight rain during week in parts of Bijapur, Belgaum, and Dharwar. More needed for late crops in parts of Khandeish, Nassik, Poona, Ahmednugger, Sholapore, and Bijapur. Late crops in two talukas of Shikarpur and one of Hyderabad and poppy shoots in one village of Baroda damaged by locusts; jowari in two talukas of Poona and late crops generally in two of Sholapore diseased ; and exotic cotton in one taluka of Dharwar blighted. Standing crops otherwise good, except in parts of Khandeish. Cotton prospects favourable, except in two talukas of Broach. Harvesting of early crops and sowing of late crops, including opium in Baroda, progressing generally. Fodder scarce in one taluka of Khandeish, two of Nassik, and parts of Dharwar. Agricultural stock poor and water insufficient in one taluka of Nassik.

—According to the United States Agricultural Bureau's report for November, the returns relating to the cotton crop show that in North Carolina and Virginia the season has been very short and excessively wet, and the crop has been seriously injured by long-continued rains during the blossoming season. In Tennessee also injury has been caused by the wet weather and the early frosts in October.

—The German Mint has issued a coin in memory of the late Emperor. It is of the florin type. Encircling the head is the inscription, "Germany will never forget its Fritz ;" the reverse side bears the words, "Learn to suffer without complaining," and the date of the Emperor's death, June 15th 1888.

—The total number of deaths registered in Bombay during the week ending Tuesday, 3rd December, 1889, was 403, being 5 more than the preceding week and 20 more than the week ending 27th November, 1888; 3 less than the corresponding period in the preceding five years. The deaths among the different classes were :— Buddhists, Jains, &c., 7 ; Brahmins, 13 ; Caste Hindus, 215; Hindu outcastes, 31; Mussulmans, 99 ; Parsees, 18 ; Jews 3 ; Native Christians, 10; Eurasians, 1; Europeans, 3 ; while the rate of mortality per 1,000 of the population was 20·64. There were 65 deaths from remittent fever, being 26 less than the last week, and 20 less than the corresponding week of last year. There were no deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 3. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 63, 8, and 10 last week, against 53, 10, and 8, respectively, in the corresponding week in the last year. During the week 368 births were reported in the different districts.

—The rate of exchange is now 1s. 4 29-32d.

—The P. & O. S. N. Company' s. s. *Bokhara*, with the outward English mails of the 22nd ultimo, left Aden for Bombay at 9 p. m. on Wednesday. The s. s. *Victoria*, for Colombo and Australia, left on Monday at 4 p. m.

NEWS BY TELEGRAPH.

London, November 28th : Lord Dufferin has been elected Lord Rector of St. Andrew's University by a majority of three votes over Lord Balfour of Burleigh. Dom Pedro, the late Emperor of Brazil, became ill after leaving Rio, and continues so. His Majesty took his own personal doctor on board with him.

Boston, 28th : A tremendous fire has taken place here in the business quarter of the town. The loss is put down at eight million dollars.

Marseilles, 28th : Three thousand barrels of gunpowder exploded on board a vessel in the docks here to-day. The report was terrific, and the windows of all the houses for a mile around the scene of the explosion were shattered. The crew were warned of the danger in time, and made their escape.

London, 29th : Seven thousand dock labourers have struck work at Bristol, and the docks and shipping are now deserted. The fever hospital at Rochester has been destroyed by fire. Fifteen patients, dangerously ill, were rescued by the nurses with great difficulty. —Dr. Martin Farquhar Tupper, of "Proverbial Philosophy" fame, died to-day, aged 79.

London, December 1st : Dom Pedro, the ex-Emperor of Brazil, has telegraphed from St. Vincent to Portugal, declining the use of a palace. He will remain at Lisbon for some time, and then proceed to Nice for the remainder of the winter.—A dreadful disaster has occurred at Minneapolis, the tribune building having been destroyed by fire, and twenty people killed.—The Cambrian Flannel Factory at Llanidloes, in North Wales, has been burned. The damages are estimated at fifty thousand pounds sterling.—The statement made in a Cracow paper that a plot has been discovered at Belgrade in favour of Prince Karageogevics has proved to be without foundation.

Rome, 1st : The Italian Budget shows a deficit of twenty-two million lira.

London, 2nd : At the Brussels Conference it has been resolved that each State shall establish troops and provide lake steamers. Railways in Africa were suggested as efficacious to suppress slavery. Measures against cannibals and for the protection of missions and commerce were recommended.

Constantinople, 2nd : The trial of Moussa Bey has ended and he has been acquitted.

Zanzibar, 2nd : A member of Doctor Peters's expedition who has returned to Lamu believes that Doctor Peters is dead, because none of the messengers sent in search of him have yet returned.

London, 3rd : Sir Henry Parkes has agreed to meet the Federal Council to discuss the scheme for the federation of the Australian Colonies.—Lieutenant-General Sir Henry D'Oyley Torrens, Governor of Malta, is dead.

Washington, 3rd : President Harrison, in his message to Congress, says that there is less friction with Canada over the Fisheries Question which, he hopes, will soon be equitably adjusted. A treaty between the United States and Great Britain for enlarging thenumber of extraditable offences will shortly be submitted to the Senate. The message then states that the excessive surplus demands a re-adjustment of the fiscal policy of the Government, and recommends a revision of the Tariff, while not impairing the reasonable protection of home industries. It favours liberal ocean mail appropriations and a merchant marine reserve similar to England and a liberal progressive policy for the promotion of foreign commerce. As regards the Silver Question, the President disapproves of any great increase in the coinage of silver dollars, and adds that the plan of issue of notes on the deposit of silver bullion at market value is worthy of careful examination.

Vienna, 3rd : The Reichsrath re-assembled to-day, when the Budget for 1890 was introduced, which shows a surplus of fifteen and a half millions of florins. A moderate graduated income-tax is proposed.

Cairo, 3rd : The Khedivial steamer Mansourah has been despatched to Zanzibar to fetch Mr. Stanley and Emin Pacha.

London, 4th : News from Zanzibar states that Stanley and Emin Pacha met Major Wissmann's caravan at Tsua on the 30th November. Both men are described as being much aged by their travels and privations. Emin Pacha says he desires no honour to be shown him, and wishes to re-enter the Khedive's service. A grand feast took place in the German Camp in celebration of the meeting, and the march to the Coast was resumed on the 1st instant. —It is understood that Lord Harris will proceed to Bombay in the middle of March.—The strike among the dock labourers at Bristol has concluded through mediation.—The *Standard* states that two hundred people have been killed by the collapse of a platform during a theatrical performance at Wienhien in the Province of Shantung in China.

Zanzibar, 4th : Mr. Stanley and Emin Pacha arrived at Bagamoyo to-day.

London, 5th : A telegram received from Mr. Stanley, dated the 30th ultimo, has been published, in which he summarizes the discoveries he has made, including the existence of the Congo forest, as large as France and Spain. He also gives the exact location of the Mountains of the Moon, and describes a great fertile tract situated under the Equator. Mr. Stanley then mentions a series of facts, showing that August 17th of each year was a fatal day for the expedition. He concludes by saying that his safety is due to a higher power.

INFIDEL LEADERSHIP.

Professor Bakunin, one of the recognized leaders of the atheists on the Continent, in a political address at Berne, is reported as having propounded the following horrible doctrines :

"Tear out of your hearts the belief in the existence of God ; for as long as an atom of that silly superstition remains in your minds, you will never know what freedom is. When you have got rid of the belief in God, and when, moreover, you are convinced that your existence and that of the surrounding world is due to conglomeration of atoms in accordance with the laws of gravity and attraction, then, and then only, you will have accomplished the first step toward liberty, and you will experience less difficulty in ridding your minds of that second lie which tyranny has invented. The first lie is God ; the second lie is the idea of right."

A man who does not believe in God and hereafter, has necessarily no higher standard to guide him than seeming expediency, and no higher motive in life than selfish, lustful, self-interest. It is a strange infatuation that accepts the leadership of such a person.

HOW THE CHAPEL DEBT WAS PAID.

In the interesting reminiscences of the Rev. James Griffin, for many years a minister of the Gospel in Manchester, he tells the following story of some of the poorer members of his church. Among these was a family who had been led to attend the afternoon service, by the name of Taylor. It consisted of three sisters and a brother Henry, all of them very rough and uncouth in appearance and manners, but honest, upright, hard-working persons, and some of them in no common degree of shrewd and vigorous minds. The eldest was named Elizabeth, or, as she was usually called, Betsy, a woman of about middle age and a thoroughly original character. She was a semptress, and so was the second, a widow, Mrs. Jones. I seem to see now their attentive earnest faces as they sat together in the same pew in the front gallery. Whoever might be absent or whoever preached, unless illness prevented, they were always there. The chapel, the pastor, the Sunday school, the works of faith and love busily going on in various ways—these seemed to be the only matters that interested them.

Calling one day at Betsy's cottage, and talking of our Heavenly Father's constant care of His children, she said, "I would not have a thousand pounds for all the world." Why not, Elizabeth? "Why because I should never know where my mercies come from. You see, if I am laid up for a day or two, I soon lose my meal's meat for want of wages; so as God keeps me in health to work, I see who it is that from day to day provides my food; but if I had always a deal of money in my hand, I should forget the Giver of all my mercies;" and then, after a pause, she added, "Oh yes, I think I should like to have it, for I know what I would do with it." "What would you do with it, Elizabeth?" "Why, I would give it all to the chapel debt." That I truly believe she would, as the sequel may show. Mrs. Turner and Betsy Taylor were great friends, and were accustomed to talk over all their concerns together. It happened that a rather heavy debt was remaining on the chapel. I had been from home some weeks to recruit my health. Mrs. Turner, who got a scanty livelihood by mangling, called one day on her friend, in low spirits. "Betsy," she said, "I have had something on my mind that I want to speak to you about. You see, minister has been away some time in bad health, but I have been thinking it is not so much his health, but that there is something weighing on his mind." "Do you, why what can it be? I have not heard of anything; and all things, as far as I know, are comfortable in the church."

"Why, you know, they say there is a great debt on the chapel, and perhaps it is a burden on Mr. Griffin's heart, and that makes him ill." "Indeed? I never thought of that," said her friend, but what can such poor bodies as we do in it? I am told it is a great deal; how can we be of any use?" "I can't say," answered Mrs. Turner, sadly, "but I have been reading in the forty-first of Isaiah, where it says, 'They helped every one his neighbour; and every one said to his brother. Be of good courage! So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil.' You see," said she, "they were working people, so I have been thinking that working folks like us ought to try and do something." Mrs. Turner had thought that passage referred to the building of the Temple, not having noticed the end of the verse. But it had suggested a principle, and she ran away at once with that to her friend Elizabeth. Betsy was silent a while, and Mrs. Turner, too, for both were downcast. At last, she looked up and replied, "I tell you what; you go home, and make it a matter of prayer for a week, I will do so too; and then we can meet after that, and talk over it again." So they parted, and at the end of the week they returned to the subject. "I have been thinking what to do," said Betsy. "I will put my name down for a shilling a week; Henry shall put his name down for a shilling a week; Mrs. Jones"—the widowed sister—"shall do the same. You put your name down for the same." And then mentioning the names of others of their friends, of the same class, who were members of the church, she added, "I am sure they will do so, too." They accordingly set about it at once. But after a short time it reached the ears of the deacons, and one of them called on Elizabeth. "We understand Betsy," said the good deacon, "that you are trying to do something for the chapel debt. It is very good of you and your friends, but surely you cannot know how large it is. We never heard of Mr. Griffin being anxious about it; you had better give it up, and at the proper time we will attend to it." Poor Betsy and her friend were woefully discouraged. It happened, however, that about this time she was engaged with some work in the house of a generous friend, Mr. Edward Wood, a member of the church. Passing through the room where she was at work, he saw that she looked dejected, and seemed hardly inclined to speak. "Why, Betsy, you seem down in the mouth this morning; is anything the matter?" "Well, I suppose I must out with it;" and then, telling what she and Mrs. Turner and the friends wished to do, she added, "But deacons have throw'd cold water on it, and stopped it." "Why, Betsy, I didn't think you were such a chicken-hearted woman. Put my name down for £50, and go on." Looking up with amazement, she said, "But, do you mean it?"

"Did you ever know me to say anything of the sort without meaning it?" "No that I never did; then blessed be God," she cried, clapping her hands, while the tears streamed down her face, "The work is done!"

And done it soon was. These two poor women brought in to the deacons £750; for "their zeal had provoked very many," and all liked to give their contributions by the hands of these generous women. In a short time a list of subscriptions was sent to me at Clifton, by the deacons, amounting to more than £1,100; and by-and-by, the whole debt of nearly £3,000 was cleared off; and so the good women had a rich answer to their prayers, and a full reward of their self-denying love to the "house of their God."

IRREPRESSIBLE PREACHERS.

A few years ago, says the London *Signal*, three Primitive Methodist preachers went to mission a town in Worcestershire, and when they commenced the service, there were present a magistrate, a clergyman, and a constable. The constable was ordered to take the preacher down, and took him down, and put him in prison; but there was immediately a second one up preaching away. The magistrate ordered the constable to take the second one, and then the third one was up preaching away. He had orders to take the third, and he put them all three together into the prison, but they made considerable noise there. The magistrate went to the constable, and he said, "What a noise those men are making; go and separate them, and do not let them make a noise like that." So the man went in and separated them and he put two of them into a cell with a robber, and they preached the gospel to the robber. They preached to him, and they prayed with him, and they got him converted. And there was more noise than ever now. The magistrate said: "I told you to separate those men." "Well," he said, "I have separated them." "Separate them again, then." "Well," he said, "if I separate them again they will all get it. That robber is as bad as they are now."

SCHOOLS ON WHEELS.—In Western Turkestan, where there are no schools, the Russian Government has fitted up some railway carriages, to which teachers have been appointed. These carriages make brief stoppages at various stations. The children are gathered and given lessons in reading, writing, and grammar, after which school and teachers are conveyed to the next station.

THE BIBLE IN A CHINESE PALACE.

BY MRS. EMMA D. SMITH.

We have in our church in Peking, under Dr. Blodget's care, a zealous and warm-hearted tailor. Tailors are not thought much of in China. This one not only read his Bible, but wished his apprentices to, and one of them took a New Testament about with him to snatch a crumb from it as he could. Being a good workman, this tailor was sent for to work on the trousseau of the future Empress of China. I say future because this occurred before the Chinese New Year, and before her marriage. While at work in her father's palace, the tailor apprentice had his book open. The grandmother—a remarkable woman and head of the establishment—came along and asked him about it, and told him to explain it to her. He protested he had no learning, but she told him to tell what he could. So he read a few verses and explained, and she expressed herself much pleased, and thought it a very good doctrine. The man told her to what church he belonged, and that they had there a magic lantern with views of Bible scenes. She sent an invitation to have it shown at her house, so Dr. Blodget sent Teacher Zen Hai, a young helper recently graduated from Young Chow, with the pictures. The young lady (now the Empress), her grandmother, and all the household were assembled. The old lady was delighted with the scenes. When she saw Christ twelve years old in the temple, she said: "What a fine-looking young scholar!" The helper explained about his being the Saviour of the world, and came at last to the picture where he hung on the cross. The old lady sighed deeply, and said: "What a pity for such a good man to be so cruelly used by those wicked people!" The Chinese are full of wonder. For years it has seemed impossible that a knowledge of Christ should ever penetrate to the haughty, imperial palace of China, or reach the heart of one seated on the Dragon Throne. And to think that the tiny edge of this wedge was pushed into place by a *tailor*, of all people! The Christians have prayed with a new faith for those in authority. —"*The Pacific.*"

"GIVE YE THEM TO EAT."

A traveller, footsore and weary, was passing on a summer evening by the house of a well-known and wealthy man. The rich man happened to be at his garden gate, and seeing the traveller, he remarked how tired he seemed. "Yes," was the reply, "I have walked the whole day, and have eaten nothing." The stranger was kindly invited into the house, and shown into a room where a plentiful supply of food was provided. The guest and his host, were soon seated at the table; and the hungry man had pressed upon his attention the nourishing qualities of the good things so liberally spread before him. This rich man had one hobby, which when he touched upon it, fairly engrossed his whole thought,—it was the analysis and chemistry of food. "You see," said he to the stranger "this bread; I can resolve this loaf into all its component parts, I can tell you its exact quantities of albumen, gluten, starch, and every minute constituent it contains; I can do the same with this meat." So he ran on, delighted with his own facile utterance and skill, and forgetful of the stranger's hunger. At length, checking himself, he said, "but perhaps as you are hungry, this is not very interesting to you." "No," said the hungry man, "I might like it better if you would let me eat first, and give me the clever lecture afterwards."

We cannot live on analysis. The explanation of the truth, the geography of the truth, is not the truth, and certainly it is not *feeding* on it.

We may teach all the geography of the Bible, all its biography, all its doctrines, we may divide our sermons or lessons very cleverly, we may "elicit" and "analyse," and even interest and instruct, and yet it may all be the *analysis*

of the truth, not the *food* itself. How many a hungry congregation and hungry school are treated to careful divisions, clever expositions, keen analysis, and such other processes, and yet are not morally and spiritually strengthened and fed.

When the right, and good, and true, and Christlike in us, are exercised, strengthened and helped, and when the evil in us is repented of, and destroyed, then, and only then, have we been fed. Madame de Gasparin once wrote these words, "Beware of the demon of analysis."

"BUT HE WAS A LEPER."

On Sunday evening last, Mr. James Morris spoke impressively in the Baptist Chapel, Bombay, from a text taken from the Saviour's words uttered in the synagogue at Nazareth—"And there were many lepers in Israel in the time of Elisha the prophet, and none of them were cleansed, but only Naaman the Syrian."

Mr. Morris referred to the story of Naaman contained in the Second Book of Kings, where in the 1st verse of the 5th chapter, after stating his high and important position, it is recorded —"*but he was a leper.*"

Of not a few men who occupy high position, it has to be said, "but he is a leper." When Naaman went to review his army, he doubtless envied the healthfulness of many a common soldier. So there are numbers in high places now, who envy the health of soul, the Godly happiness, of many below them in social position.

Naaman was so impressed with the serious nature of his disease that he was willing to travel a long distance, and be at great expense, to get cured. In this he was an example and a contrast to multitudes to-day, who, afflicted with the terrible malady of sin, live within a few yards of God's house where the way of Salvation from sin is proclaimed, yet never enter it. There is no disease so awful as sin, which if left uncured, unpardoned, destroys the image of God in the soul, and lands its victim in eternal doom.

Naaman was disappointed in Elisha and his prescription. The prescription was too simple. It was below Naaman's dignity. His pride was hurt by it, and the want of deference shown in his reception. There are many in these times who would readily give ten thousand rupees for salvation, and who would say among their acquaintances, "See, I have bought salvation for Rs. 10,000;" but they refuse to humble themselves to have salvation as God's free gift to repentant sinners. Naaman had eventually to come down from his chariot, and put off his fine clothing, and bathe in Jordan just as any common man. Then he was healed; "and his flesh came again like unto the flesh of a little child." So everyone must come to God for healing like everyone else, as a poor sinner.

God invites and commands every one to dip in the fountain of Christ's blood shed upon Calvary—the fountain opened for sin and uncleanness—and be made clean and whole. God says "Come"—"Come unto Me, all ye that labour and are heavy laden, and I will give you rest;" "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." That is the message for you.

Naaman's leprosy made him feel miserable. When he was cured he knew it, and was glad. When any person experiences salvation, he knows it, and is full of joy. But if Christ is rejected now, the time will come when He will appear, not as our Saviour, but as our Judge.

Dr. Talmage believes that many a man who is destroyed, can say that his first step in the wrong road was when he won something at a Church fair. What is gained at a raffle might as well be won by the crack of the billiard-ball or the turn of the dice-box. He adds that the devil claims to have a share in every church built by raffling, and that for once the devil is right.

INTERNATIONAL BIBLE STUDY.

FOURTH QUARTER. LESSON XI.

Sunday, December 15th. 1 Kings. xi. 4-13.

SUBJECT:—Solomon's Fall.

Golden Text.—Wherefore let him that thinketh he standeth take heed lest he fall.—1 Cor. x. 12.

The story of Solomon shows that unbroken worldly prosperity is not conducive to the soul's highest welfare. Solomon became a backslider. He did not remember *all* the commandments of the Lord to *do* them. By the mouth of His servant Moses the Lord definitely forbade the people of Israel to marry with the nations of heathen around them. (Deut. vii. 3). He explained that He had chosen them to be an "holy people . . . . . a special people unto himself." They could not retain their special characteristics for long, if their children were reared by heathen mothers. With all Solomon's wisdom this truth does not seem to have reached his heart, so far as to induce him to act upon it. Even David sinned in this respect, and his sin repeated itself tenfold in his son Solomon.

Solomon had already married the daughter of Pharoah, king of Egypt, and built her a house, at the time of the dedication of the temple. Afterwards he loved many strange women, and these strange women turned away his heart after other gods, so that the man who had built the Temple of the LORD, afterwards was guilty of building altars to the wicked and impure creations of the fancy of fallen man and worshipping them as God instead of worshipping the one true God—the Lord Jehovah. Solomon had no excuse for this, he knew better than he acted. His was no belief on hearsay, no belief in a God whom someone else had told him of. The Lord had appeared unto him twice—in Gibeon when He gave him wisdom, and promised him prosperity *if* he should walk in His statutes and keep His commandments (1 Kings iii. 13-14); and again at the dedication of the temple (Ch. ix. 2.) each time warning him that his prosperity and the stability of his kingdom depended on his fidelity and continuance in the ways of the Lord.

Doubtless at that time Solomon would have shrunk with horror at the thought of becoming an idolator. He began with liberal toleration, as he would have called it, of the religion of Pharoah's daughter, he thought perhaps, as we so often hear in this country, that her religion was as good for her as his was for him. Probably she told him so, and after a bit he got to think it himself, and then began to take a curious and friendly interest in all the cachinations, tomtoming and bell-ringing in which idolators delight, till finally he was drawn in with the stream, and, charmed with the sensuous display, joined unequivocally in the worship.

Let Christians in India take this lesson to heart and see that we make no compromise with the idolatry around us, either as a nation or as individuals. Let us guard against the beginning of compromise and hold up the standard of one God, Holy, just, and pure, and of one Saviour, the only name given under heaven whereby we may be saved. Let us avoid little concessions to idolatry, acknowledging the infinitesimal good in the teachings of the Vedas and Buddha, saying "yours may be good but ours is better." Let us ignore their gods altogether, avoid them, and avoid countenancing their "holy" things which are an abomination in the sight of God. Touch not, taste not, handle not.

The root reason of Solomon's backsliding we find in the fourth verse "his heart was not perfect with the Lord his God." The lesson of the absolute necessity of *heart* perfection towards God, runs through the whole Bible. It shows up in the history of one man after another as we see how they fell short of God's ideal for man—heart sincerity, whole-hearted service. Aaron, Balaam, Saul, and many others in different ways illustrate this truth.

Backsliding always begins with the heart. "Ye *did* run well what doth hinder?" is a question which would receive different answers according to the differing circumstances of those who have fallen away from God, but defection of *heart* is always at the bottom of it. True repentance and putting away the evil which led to the fall is the first step back to God. If Solomon had repented and put away his heathen wives, as did the Jews 500 years after at the bidding of the prophet Ezra, he would have been restored to the loving care and guidance of God, and his kingdom continued intact.

Previously we have spoken of Solomon's kingdom as a type of the glorious coming Kingdom of our Lord Jesus Christ, but like all human type and shadows it is imperfect and inadequate and here we part company from it. Solomon's kingdom had its zenith of prosperity and then waned and vanished away, but the coming Kingdom will be all zenith. It will not fade away, it will grow brighter and brighter till the perfect day. It will be established on a sure foundation and all the gates of hell shall not prevail against it.

THE PARABLE OF THE PAPER MILL.

"Though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool." These are the words which came upon us with great force as we passed through a paper mill not many days since.

We were first shown into a large hall in which lay heaps of filthy rags, rags which presented a most repulsive sight, giving forth an odour far from pleasant. They had been gathered, no doubt, from many a drain and ditch, and as we looked upon them a doubt seemed to rise within us as to whether they could now be of any use to man. Yet how truly do they represent the many lives which are brought to Jesus! In the sight of man they are useless, and yet none can deny that there is One who is able to remove every spot and blemish.

We were next shown how the rags are boiled, washed, crushed, and finally come forth in a watery substance, somewhat resembling milk. After passing through many other processes which the manager alone can understand, they come out of the machine in rolls of pure white paper. With what pride did the manager hold up the sheets for our inspection! There they were without spot or blemish, bearing upon them the name of the mill which no one could possibly mistake. In a similar condition the Christian will one day be presented faultless before the Throne. He is now passing through the machinery of this world; at times all seems confusion and noise; why all this washing, crushing and rolling? Why these temptations, trials and discouragements; what does it mean? He knows full well that all is under the direction of an arm nerved with Omniscience, and at the last he will appear as God's handiwork, having the unmistakable sign, "the image of God" stamped upon him.

In the days gone by Christ drew lessons from objects of daily life. The sparrow, the lily and the shepherd with his flock. Let us do the same. Objects around us are teeming with lessons. We have but to search them out, and apply them to ourselves.

E. G.

Poona.

SUNDAY REST FOR BARBERS.

The hairdressers and barbers of Amsterdam have considered the Sabbath question, and adopted a resolution declaring it desirable that they should have a weekly rest as well as persons following other industries. With the New Year the majority of the members of the craft will close their shops by one o'clock at the latest on the Sabbath. It is hoped that in due course they may assert their right to the entire day, and thus be in a position properly to observe the Lord's Day.

Bombay Church Directory.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Incumbents: Rev. R. A. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p.m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi.

Chinchpoogly ditto at 6. Marathi.

Khetwadi Back Road, work amongst Dheds. Every evening at 6-30. Gujerati.

Dhobie Talao St., at the back of Framjee Cowasjee Hall, every evening at 7. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 9 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

BANDORA: Old Marine Hotel.

Thursday, 8-30 p. m. Sunday, 11 a. m.

PRINCE'S AND VICTORIA DOCKS.

A meeting is held on different vessels in one or other of these Docks every Wednesday at 7-30 p. m. and every Sunday morning at 11 a. m. The vessel may be recognized on Sunday mornings by the Bethel flag flying at the mast, and on Wednesday evenings by the vessel being specially lighted up. Captains, officers, engineers, seamen and others are cordially invited to attend, and to bring their friends with them.

SPECIAL MEETINGS IN ENGLISH.

To-night, at 8 o'clock, and every night this month, at the General Assembly's Institution, Kalbadevi, Bombay. All are welcome.

☞ Notice of alterations for this column should reach us by Thursday morning in each week.

The Bombay Guardian,

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SATURDAY, DECEMBER 7TH, 1889.

NOTES AND COMMENTS.

"I determined not to know anything among you, save JESUS CHRIST, and Him crucified."

"I am not ashamed of the Gospel of CHRIST; for it is the power of GOD unto Salvation, to every one that believeth."

Lord Radstock's preaching in Bombay this week has been in divine power. He is not an orator, but a man with a message. There are blemishes in his manner of delivery, yet his utterances are impressive. He speaks with emphasis because his words are backed by his experience. He gives the hearer the impression, not that he has taken up a subject, but that his subject has taken up him. He is full of it. Self is nowhere, and God everywhere. Christian society in India (much of it) needs his witness against a dead formalism, and his testimony to the blessedness of daily union with the living Christ. God prosper him in his travels!

Lord Radstock has been spending the latter part of this week at Poona. On Monday next he intends to return to Bombay, and to speak that afternoon at half-past 5 o'clock at the Y. M. C. A. Rooms, Apollo Bunder; and at eight o'clock at the Framjee Cowasjee Institute, with Canon Wilberforce presiding.

Among the missionaries who arrived at Bombay on Sunday last by the *Oriental*, in addition to those who attended the welcome meeting reported on another page, were Rev. James and Mrs. Smith (London Missionary Society) of Belgaum; Rev. John G. Hawker (also L. M. S.), Coimbatore; and Rev. H. D. Williamson (Church Missionary Scciety), Jabalpur.

The special meetings at the General Assembly's Institution, Bombay, for English-speaking Natives, have been continued every night since our last issue. The attendance has varied largely. On Saturday evening the hall was nearly full, while on Monday only a few were present. On Tuesday and Thursday again there were good audiences. But notwithstanding the fluctuating attendance thus far, the promoters of the meetings feel so much encouraged at the conversions that have taken place, that they have decided to go beyond the fortnight originally announced, and to continue the gatherings every evening this month. The readiness with which the Rev. A. B. Wann and his colleagues who have charge of the building, granted the prolonged gratuitous use of it to Christian workers unconnected with their body, is a pleasant illustration of Christian unity in effort to save souls and glorify God.

At the recent Lahore Diocesan Synod the question of Sabbath observance in India was earnestly discussed. "It was delightful to see," says the *Punjab Mission News*, "the unanimity of men of all parties and opinions, and the sober seriousness and spiritual tone of the debate on this most important subject." There was one discordant note however. The Rev. S. B. Taylor from Calcutta was there to advocate lawn-tennis playing on Sunday. His remarks were listened to with pain, but the Synod appeared to find great comfort in his statement that his expression of these views at a Conference in Bengal "had aroused a good deal of odium."

While Rev. Arthur W. Prautch was on furlough in America recently, he met with two books which greatly impressed him, viz., "Fishers of Men," by Rev. B. T. Roberts; and "Faith Papers," by Rev. S. A. Keen. He purchased one hundred copies of each, with the view of giving them a constituency in India, and is now offering them at cost price. The choice of these works does credit to Mr. Prautch's judgment. They are invigorating reading, and their circulation will undoubtedly do much good in this country. As the number here at present is limited, purchasers should well lend their copies. Particulars as to price will be found on our last page.

On hand-shaking as one factor in successful evangelistic work, Mark Guy Pearse says: "The right hand is the biggest human power. Man is the only animal that has a hand. The hand, my brother, marks thee off to help men. I was walking along one day by the sea-shore, and a friend on the cliff said, 'Come up here.' I said, 'Lend me a hand.' Twenty feet was too much. I had a church once in which there were no working-men. I said, 'We shall never prosper until we get working-men in here.' One day I got hold of their hands, and *one hand felt different from the rest*. I said to that man, 'Come and see me to-morrow night at eight o'clock.' He did. For thirty years he had lived in that town, and nobody had spoken to him. He said, 'I have kept my soul alive by praying about the streets.' 'What brought you to my place?' I asked. He said: 'My boy came home and said *some one shook hands with him*, and I determined to go and see if he would shake hands with me.' That man brought ten men to the Bible class the next Sunday afternoon. I believe the biggest human power is downright hearty hand-shaking."

Some months ago, a large manufacturer, a member of the Society of Friends, offered to give £500 a year for three years to defray the cost of initiating slum salvation work in certain parts of London by women Friends. We hear that consecrated women

are responding to this challenge, and that this new mission will soon be in operation. A Home for the fallen will probably be attached to it.

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"Many will be interested to hear," says the December *Banner of Asia*, "that the young widow Sunda who left Radakissen's den with poor Luchminia, is causing her friends much joy by her bright Christian life. She is now earnest in conveying to others that message of Salvation which has brought so great happiness to herself. From her intimate knowledge of Luchminia, Sunda believes that she will yet triumphantly emerge from her fiery furnace of trial and suffering. Miss Abraham shares this belief. If so, it will be like a resurrection from the dead. The 'Hon.' A. R. Scoble, one of the six individuals who signed the notorious despatch from the 'Government' of India to Lord Cross in justification of the official outrage upon Luchminia, figured a few days since at a meeting in Bombay for the prevention of cruelty to *animals!* The local semi-official paper says that as the 'Hon.' Mr. Scoble entered the hall, he was loudly cheered, the organ playing 'See the conquering hero comes!' Any reader who may happen to be unacquanted with the chivalric heroism of this friend of animals and enemy of womanhood, will find instructive reading in the pamphlet advertised on another page, entitled 'A Terrible Crime under British rule in India.'"

SEASONED SAYINGS BY MR. SPURGEON.

"Be angry with self and sin, for such anger is no sin." It is a case of "Be ye angry and sin not." He who cannot be angry at evil has no love for goodness. He may be truly called, in Dr. Johnson's phrase, "a good hater" who hates only that which is morally hateful.

"Be always as cheerful as ever you can, for few will delight in a sorrowful man." Hood, visited by a clergyman whose features, as well as language were lugubrious, looked at him compassionately and said, "My dear sir, I'm afraid your religion doesn't agree with you." The same remark might be made to others who seem to have just religion enough to make them miserable. They forget the precept, "Rejoice in the Lord."

Gospel truth must *re*form us as well as *in*form us. Religion is practical, if true; it is a light which removes the darkness of sin, as well as the darkness of ignorance.

"A sheep must be fed on the ground." We must preach according to the capacity of our hearers. The Lord Jesus did not say "feed my giraffes," but "feed my sheep." We must not put the fodder on a high rack by our fine language, but use great plainness of speech.

Are you discouraged? Pray! It will comfort you. Are you peaceful? Pray! It will confirm you. Are you tempted? Pray! It will uphold you. Are you fallen? Pray! It will uplift you. We should pray when we are in a praying mood, for it would be sinful to neglect so fair an opportunity. We should pray when we are not in a proper mood because it would be dangerous to remain in so unhealthy a condition. Prayer is as suitable for any spot on earth as praise is suitable for any place in heaven.

"Every road leads to London." "This saying was used right well by an old minister in instructing a younger one. "Every sermon," said he, "must have Christ in it. The way to preach is to find out the way from your text to the Lord Jesus, and then travel along the road. As every little hamlet has a road to London, so every Scriptural subject leads to Jesus." "But," said the young beginner, "suppose there is no road from my text to Christ; what then?" "My friend," replied the elder man, "you must not suppose anything of the sort, for it would not be true; but even if it were true, you must make a road; or even go over hedge and ditch, for you must get to Jesus before you have done."

MISSIONARIES AND THE OPIUM TRAFFIC.

We published last week the names of one hundred and forty-four missionaries who had signed the following Memorial to the Government of China. To-day we publish the

SECOND LIST.

To the Emperor and Supreme Executive Council of China.

We, the undersigned ministers and members of Christian Churches, desire to record our sorrow at the moral and physical havoc which has been wrought among the people of China in consequence of the Opium policy of the British Government—a policy which has been totally at variance with the principles of the Christian religion.

We respectfully express our deep sympathy with the Supreme Authorities of China in their desire to save their nation from the curse of the opium habit; and in order to further so wise and laudable an object, we would emphasize the importance of acting upon the opportunity presented in the year 1890, under the Additional Article of the Chefoo Agreement (ratified May 6th 1886), to terminate that Article, and to secure the execution of a new treaty repealing the Tientsin Treaty, as far as it relates to opium, and also enacting the prohibition of the legalised importation of opium into China.

W. B. Simpson, Madras.
George Milne Rae, Royapuram, Madras.
Malcolm G. Goldsmith, Madras.
Theophilus R. Waltenberg, Madras.
J. E. R. Ewing, Lahore.
C. W. Forman, Lahore.
J. Newton, Lahore.
H. C. Velte, Lahore.
J. H. Orbison, Lahore.
J. E. Abbott, Bombay.
Allan Maxwell, Lucknow.
D. Downie, Nellore.
William Beatty, Surat.
J. P. Meik, Pakur, Bengal.
John N. Forman, Fatehgarh, N. W. P.
Wm. E. Cooper, Harda, C. P.
W. S. Jordan, Salvation Army, Bombay.
J. Jackson, Salvation Army, Bombay.
Nirbhai (Stone) Salvation Army, Bombay.
Arthur Blowers, S. A., Bombay.
Edw. Foster, Salvation Army, Bombay.
P. T. Wilson, Budaun.
A. H. Baker, Bangalore.
D. O. Ernsberger, Gulbarga.
Jacob Chamberlain, Madanapalle.
C. B. Chamberlain, Madanapalle.
J. S. Woodside, Etawah, N. W. P.
W. B. Phillips, Berhampur, Bengal.
W. Schmolck, Chombala, Mahe.
John H. Williams, Sohagpur.
Joseph Taylor, Hoshangabad.
Isaac F. Row, Poona.
Ebenezer Lynn, Malvalli, S. India.
Thomas Patient, Malvalli.
Handley Bird, Coimbatore, S. India.
Morton D. Adams, Bilaspur, C. P.
C. S. Durand, Bilaspur, C. P.
Samuel Mateer, Trevandrum.
C. D. Warth, Bijapur, South Mahratta.
D. Berli, Bijapur, South Mahratta.
F. Stierlen, Mangalore.
J. Knobloch, Calicut, Malabar, E. India.
L. S. Gates, Sholapur.
John Kiernan, Vina Konda, Kistnu District.
A. G. Danielsson, Chhindwara C. P.
J. Ruthguist, Chhindwara C. P.
J. D. Webb, Mozuffernagar.
Robert James Young, S. A., Amballa.
James Lyon, Hyderabad, D.

(To be continued.)

LORD RADSTOCK IN BOMBAY.

This man of God, whose visit to Bombay has been looked forward to with much expectation by Christians here, addressed a large gathering at the Y. M. C. A. Rooms, Apollo Bunder, on Monday last at 5-30 p.m.

Having opened the service with the well known thanksgiving hymn "All people that on earth do dwell," he urged upon all present to consider as they knelt in prayer the great privilege of opening their hearts to God, who is our father. After prayer he invited the attention of his hearers to the words of the Apostle Paul in his letter to the apparently unfaithful church at Corinth, "Grace be unto you and peace from God our Father," 1 Cor. i. 3.

Lord Radstock said that if some of us were in Paul's place we might have felt like finding fault with the church at Corinth. Were one to come to us and say God had given him a letter specially addressed to us, we would feel reluctant in opening it, knowing our many faults and believing that God who knew our hearts was about to severely censure us for our failings and unfaithfulness. Ah! how different these feelings in our own unfaithful hearts are from the feelings that move the loving heart of God concerning us. His message to us continually is *grace* and *peace*. He knows the work in our hearts is not yet perfected, but means to do it by grace and peace.

WHAT IS SANCTIFICATION?

Lord Radstock had in his experience often met persons who seemed greatly confused regarding the word sanctification. He would explain its meaning by a simple illustration. Suppose the Czar of Russia whilst walking through his country some day observes a barren and useless piece of land, which nobody could do anything with. He says to himself, I will buy up this land, and will so improve it as to make it worthy of me. He accordingly pays the price, and the neighbours see in a few days a large fence put all around the land and signboards put up with the inscription "Imperial Property." They know now that it belongs to the Emperor, although they cannot understand why he should have been so foolish as to purchase such useless land. Shortly after thousands of workmen are seen employed with a large staff of engineers and supervisors over them, and thousands of tons of rubbish are cleared out, and good earth brought in its place; and in a few years the change is so great that one can scarcely recognize this as the same place. It is covered with beautiful gardens and buildings, and looks quite worthy of being Imperial Property. So it is with God. He accepts us when we are so worthless that nobody can do anything with us. He then sets His seal upon us and says "This is my property; I will improve it." He fences us in and commences His work of grace and peace in our hearts. Others may see only the beginning of the work, and say "there is a worthless Christian." But God has undertaken the work and He is going to finish it and make it worthy of Himself. He is faithful to the end, and sees the end from the beginning.

Lord Radstock remembered a lady of high position on the Continent, in a letter to him shortly after her conversion saying, "I am learning that my faithlessness does not make God's faithfulness faithless."

He said he was glad that we had in the present day some who were men of God like those of old, true under every trying circumstance, and who looked upon the fiery trials as God's methods of educating them. Enemies were only allowed to try us that we might thus be educated. God ruled over all and could remove them if he desired to, being omnipotent, but he allowed them to try us for a season, that we might be perfected thereby. He knew of a man in Russia who was persecuted for being a Christian. His enemies at last succeeded in

getting a false charge against him, and he was ordered to be sent to Siberia in chains at a time when the temperature was 30° below zero. One of his (Lord Radstock's) friends who visited him thought he would find him downcast and low spirited, but instead of this the first words that this prisoner for Christ met him with were, "Just think! God has considered me worthy to give me this great privilege of having a whole month with these my enemies, to preach to them the Gospel all the way to Siberia." It was the power of God that enabled this man to look upon this severe trial as an opportunity which he could not have obtained otherwise, and which did not hold out to him a very bright temperal prospect, for in addition to being allowed very scanty clothing and but a lump of the coarsest bread, from these rough men, he knew that when he once got to Siberia—if he managed to get there alive—he would never get back.

Let us continually bear in mind God's faithfulness, then we shall be able to receive with joy the trials, as being our educators to perfect the image of God in us, and to make us perfect in Him and fit us for our home above.

The same every at 8 p.m. Lord Radstock attended a meeting of the

BOMBAY MISSIONARY CONFERENCE,

held at the residence of Mr. J. Kingsmill. After insisting upon the necessity of vital instead of conventional religion, he spoke of the progress of evangelical religion upon the Continent of Europe. There had been upon the Continent, he said, a great advance. As an instance we might look to Sweden, where not so long ago scepticism reigned among pastors and people. But a great quickening had taken place, and perhaps one reason why the progress of the movement had been so satisfactory was that the Swedish Christians had not been able to lean on an arm of flesh. In England they were perhaps too comfortable now-a-days. The chief dangers to Christianity lay not in attacks from without but in temptations from within. The amount of progress in various continental countries was then briefly sketched, and more particular information was given regarding Russia. In the Greek Church were many God-fearing men. Among the Russian peasantry the sense of sin was deep and wide-spread, there was comparatively little self-righteousness. Three remarkable religious movements in Russia were then described, and various incidents were told illustrating the faith, zeal and self-sacrifice of those who were called on to endure hardness as good soldiers of Christ Jesus.

AMONG THE SEAMEN.

The follow evening (Tuesday) he spoke at the Seaman's Rest, Frere Road, where a deep impression was made.

AT THE FRAMJEE COWASJEE INSTITUTE.

On Wednesday afternoon Lord Radstock spoke to a crowded meeting of English-speaking Natives, Parsees, Hindus and Mahomedans, on "Man's need of God." He commenced by alluding to his own early experience as a seeker, but not a finder, when he was a nominal, but not a converted Christian. All mankind, outside Christ, were "spending their labour for that which satisfieth not," in religious matters. Religious pilgrimages, sacrifices, ascetism, all showed a yearning after some One who was not yet found to the souls who performed these rites. It was a Person, a Power, that was wanted to carry men from time to eternity. The very fact of a man seeking God is a proof that he is not yet satisfied. Man's need is GOD, not religion. The popular and false idea of religion is what man is doing for God. God's idea of religion is what He has done and is doing for man.

All failures, disappointments, and trials, are intended to drive us to God, to cause us to seek Him. A lady that he was speaking to some time ago in Russia, was sure that it was by "good works" that she would be saved. He asked her "how many good works." She said she did not know. Taking out pencil and paper, he said, "well, 100,000 good works would be a very moderate number with which to purchase an eternity of bliss. Let me put down your good works. What is the first one?" She thought and thought, but really could not tell of one. This "good works" theory, is a very fine one, but it will not work. Speaking to a friend in the railway carriage, about some remarkable conversions, a military officer sitting opposite said, "But surely you don't mean to say that a man can change himself all at once like that?" To which he replied, "No, not if he lived a thousand years, a man cannot change himself, but

HE CAN BE CHANGED."

Ideas of religion would never save. You cannot have your dinner on an idea, neither can you obtain spiritual food from notions. You must know the Divine Power, the Divine Nature implanted in you. Some say there are a lot of difficulties to be cleared up before they can understand the whole of spiritual truth. So are there a lot of difficulties in learning arithmetic. The way for the school boy to do was for him to go again and again to the teacher for him to clear away the difficulties in his sums, and the way for a sensible man to do in spiritual difficulties was precisely similar, viz: to go to the Divine Teacher, Christ Jesus, for Him to clear them up.

AT GRANT ROAD, M. E. CHURCH.

Grant Road Church was well filled on Wednesday evening to hear an address from Lord Radstock. He drew a striking picture between religiousness and true religion. He described the religiousness of unreality, that religiousness that consists in church going and trying to be good, but in which God was altogether left out of account. He declared that God loathed that, as a parent would loathe the hypocritical fawning of an undutiful deceitful child. Such a parent would say, "At any rate stop *that*." And that is what God says. A religion that has got to be dragged along, as the Natives drag their idols about is no good. Your religion; does it satisfy you? You are always reading some book or other that says it is not so. Suppose some one wrote a pamphlet to prove there was no sun and to advertise some good paraffin candles as a substitute, do you think I would take the trouble to read it? You may be a Christian, but a dissatisfied Christian is like the elder brother in the parable outside the house. And the Father comes out and so lovingly entreats him. Think of that.

Religiousness is like the tower of Babel, made up of a little bit of good works here, and a little bit of Church going there, and they hope the *top* will reach to Heaven. Oh, you say, but I have views. Views won't carry you into eternity.

YOU CAN'T CROSS THE GANGES

on an idea. Religion is not praying. Religion is not seeking. It is the tie that binds us to God. When did you last talk with God? Have you been conscious of His guiding Hand to-day? We must be brought into conscious communion with God. If you were drowning, asking for a life boat would not save you; so it is not prayer, but God answering prayer that saves. At a meeting at Portsmouth he was asked to speak to a lady who had been in great anxiety of soul for two years, till it was feared her brain would give way. She had been praying and praying, and could get no answer. He told her it was time she should leave off praying and trust. She seemed hardly to believe he was in earnest, but the Scripture said, "Believe on the Lord Jesus Christ and thou shalt be saved." The

PASSIVE SIDE IS OURS;

the active side is God's. Jesus healed them first and they followed Him afterward. Growing power is in Him. Fruit bearing is in Him. The first thing is to come to Christ; there is nothing under the foundation stone. The house that is built on feeling falls down in about twenty-four hours. The immutable character of God is a solid foundation. What would be the use of going to a grave-yard and calling upon the dead to try and live? Life is the only remedy for the spiritually dead, and "this is life eternal to know Thee, the only true God." The Law came by Moses, but mercy and undeserved favour came by Jesus Christ. Instead of saving yourself

LET GOD SAVE YOU.

You need not an imitation of Christ, but a manifestation, nothing else is real. If there is to be Christ-fruit there must be Christ first, then all the fulness of the Godhead is for you. The Greek word for fulness means "filling-up-ness." All the filling-up-ness of God for me. God manifest in the flesh. Shall we rest in Him?

ANNUAL SURVEY OF THE WORK IN INDIA OF THE AMERICAN BOARD OF FOREIGN MISSIONS.

In the Marathi Mission steady progress is making. It is much that the Gospel is preached regularly by missionaries and Native agents at 117 different towns and cities, in the midst of a population of over 3,000,000 of souls living in 30 cities and 3,570 villages. Looking back over a period of ten years, the mission reports an increase of churches from twenty-three to thirty-three, fifty per cent; advance in church-membership till the whole number is about 2,000; a fourfold increase in the number of pupils in the schools, till they now number over 3,000; a like growth in Sabbath-schools, and threefold increase in the contributions of Native Christians. The most important feature in the history of the year was the organization of five new churches in villages near Ahmednagar. It is the conviction of the mission that if funds could be supplied to establish mission schools, at comparatively small expense, in scores of villages now begging for them, the number of churches might soon be greatly increased. The mission has been sadly crippled now for several years, for want of funds to improve opportunities thus crowded upon them. The educational work, as usual, is being blessed as an evangelistic agency, and a large number of young men and young women are being prepared for Christian work, provided the means are to be had to employ them. Among other educational agencies, the industrial school at Sirur holds an important place. It is offering facilities for worthy youth to secure the advantages of an education, while forming habits of life under religious influences that will be of the utmost value to them in coming years. Other forms of labour, medical, literary, touring, have all had their place and done much to disseminate a knowledge of the Gospel.

The Madura Mission rejoices in the coming of two new missionaries to take the places of those who have been removed by death. Three or four more, at least, are needed in order to the efficient carrying forward of the great and varied work of this field. The mission is well organized in all its varied departments, evangelistic, educational, medical, and for woman's work. Adequate means are wanted to turn these varied agencies to the best account. Although there are now 12,000 who are known as Christians, and 3,500 communicants in the churches, a beginning only has been made; the great mass still wait to be won to Christ. In no field are Native preachers brought into closer relations with the missionaries. Every month the missionary gathers around him pastors and preachers from thirty to forty villages, to hear their report of work done in the previous month, and to instruct them for the service of the month to come. These monthly meetings, with their fellow-workers, present a great opportunity to the missionaries for impressing their best thought and profoundest Christian sentiment upon the hearts of those who shall reproduce the same in their several fields of labour. Not the least interesting part of this mission's work is that conducted by Bible-women going from house to house among the people. The Girls' School at Madura and the College at Pasumalai are steadily gaining in influence and power. The number upon the school roll of the latter is about 400, of whom twenty-two entered the station church upon profession of their faith the past year. The one burden on the hearts of the missionaries is the need of more labourers to gather in the whitening harvest.—*Independent.*

ADVICES OF THE SOCIETY OF FRIENDS.

At the present time, when the Society of Friends in Great Britain are manifesting a deepening concern in missionary work in India, many of our readers who are not perhaps much acquainted with this branch of the Christian Church, will read with interest the following "Advices on Christian life and conversation, addressed to our members, and to all who meet with us in public worship."

Take heed, dear Friends, we entreat you, to the convictions of the Holy Spirit, who leads, through unfeigned repentance, and living faith in the Son of God, to reconciliation with our Heavenly Father; and to the blessed hope of eternal life, purchased for us by the one offering of our Lord and Saviour Jesus Christ.

Be earnestly concerned in religious meetings reverently to present yourselves before the Lord; and seek, by the help of the Holy Spirit, to worship God through Jesus Christ.

Prize the privilege of access by Him unto the Father. Continue instant in prayer, and watch in the same with thanksgiving.

Be in the frequent practice of waiting upon the Lord in private retirement; honestly examining yourselves as to your growth in grace, and your preparation for the life to come.

Be diligent in the private perusal of the Holy Scriptures; and let the daily reading of them in your families be devoutly conducted.

Be careful to make a profitable and religious use of those portions of time on the first day of the week, which are not occupied by our meetings for worship.

Live in love as Christian brethren, ready to be helpful one to another and sympathising with each other in the trials and afflictions of life. Watch over one another for good, manifesting an earnest desire that each may possess a well-grounded hope in Christ.

Follow peace with all men, desiring the true happiness of all; be kind and liberal to the poor, and endeavour to promote the temporal, moral, and religious well-being of your fellow men.

With a tender conscience, in accordance with the precepts of the Gospel, take heed to the limitations of the Spirit of Truth in the pursuit of the things of this life.

Maintain strict integrity in your transactions in trade, and in all your outward concerns. Guard against the spirit of speculation, and the snare of accummulating wealth. Remember that we must account for the mode of acquiring, as well as for the manner of using, and finally disposing of our possessions.

Observe simplicity and moderation in your deportment and attire, in the furniture of your houses, and in your style and manner of living. Carefully maintain in your own conduct, and encourage in your families, truthfulness and sincerity; and avoid worldliness in all its forms.

Guard watchfully against the introduction into your households of publications of a hurtful tendency; and against such companionships, indulgences, and recreations, whether for yourselves or your children, as may in any wise interfere with a growth in grace.

Avoid such sports and places of diversion as are frivolous or demoralizing; all kinds of gaming; the needless frequenting of taverns and other public houses, and the unnecessary use of intoxicating liquors.

In contemplating the engagement of marriage, look principally to that which will help you on your heavenward journey. Pay filial regard to the judgment of your parents. Bear in mind the vast importance, in such a union, of an accordance in religious principles and practice. Ask counsel of God; desiring, above all temporal considerations, that your union may be owned and blessed of Him.

Watch with Christian tenderness over the opening minds of your children; inure them to habits of self-restraint and filial obedience; carefully instruct them in the knowledge of the Holy Scriptures; and seek for ability to imbue their hearts with the love of their Heavenly Father, their Redeemer, and their Sanctifier.

Finally, dear Friends, let your whole conduct and conversation be such as become the Gospel. Exercise yourselves to have always a conscience void of offence toward God and toward men. Be steadfast and faithful in your allegiance and service to your Lord; continue in His love; endeavouring to keep the unity of the Spirit in the bond of Peace.

A GLORIOUS DEATH SCENE.

Mr. H. Webber, writing in *China's Millions* of the death of Rev. George Stott of the China Inland Mission says:—

"The word the memory of that scene calls up spontaneously to my mind is 'Mahanaim,' for that chamber of death was then the *rendezvous* of the hosts of God.

"It was six in the morning; nature outside was awaking in the first fresh joy of morning. The sun had risen in a sky of cloudless blue. The birds were singing their morning song just outside the slightly opened window, while the carillon of the Easter bells came sounding joyously through the air. Within we were standing on the border-land, close by the gates which were opening to another who, having fought the good fight through Christ, was more than conqueror.

"The change had come, the contracted features and glazing eye told that the last struggle was entered on. A hurried 'He is going' escaped us. I did not expect to hear him speak again, and as consciousness seemed fading, I said, 'The Master *is* come and calleth for thee.' He took it in, and to my surprise, with a last effort said, 'Then lift me up, that I may give another note of praise.' Putting my arms around him, I drew him gently forward. Then as fast as his poor breath came he turned it into praise. 'Praise the Lord, bless His Holy Name,' he repeated again and again. It was wonderful to listen to, and I could not help saying to the dear companion of his life and labours, who on her knees, with only half-suppressed cries from the pangs which were rending her own heart, was holding his hands and watching the shadows of death as they passed over his face, 'This is a precious legacy he is leaving you.' They were like words of triumph coming out of the very realms of death.

"'Do you know me, precious one?' she asked. 'Know you, Gracie? It would be strange if I didn't know you,' was the reply. Then with a strength that surprised me, he added, 'We have rallied together around that dish of fruit'—one of their last conversations had been about the fruit of the Tree of Life—'many a time, and the King in His beauty was there. Farewell, Gracie. Don't speak to me again; I am going in to see the King.' . . . .

"Our tears were flowing fast, though we hardly knew why. He was looking on things which to us were invisible, and hearing sounds our dull ears could not catch. We could hear him say in a low whisper, 'Come, Lord Jesus—Lord, take my spirit;' then he said, 'Coming, coming—come.'

"Come! With these last words our beloved brother, George Stott, went in to see the King in His beauty, on Easter morning, at half-past six. Nature's pent-up grief broke forth in brief cries and sobs, but they were happy tears. 'I don't mourn for him,' said his dear wife. 'I mourn for myself. He is happy. He is at rest now.' And so we knelt together to praise Him who had given us that night to see thus that death has no sting, and the grave no victory."

The *Christian* tells of a lady evangelist who was brought up in the Church of England, educated among Roman Catholics, converted amongst Exclusive Brethren, and who has preached in every kind of mission, Salvation Army included. She is now connected with the Railway Mission.

Correspondence.

A GEORGE BOWEN DHARMSALA FOR NATIVE CHRISTIANS.

To the Editor of the "Bombay Guardian."

DEAR SIR,—Some six months ago when there appeared in your paper a letter, in which the writer suggested that the Bowen Memorial Fund should be used in building a Dharmsala in Bombay for Native Christians, I sent a letter, in which I seconded the views of your contributor, to the Editor of a Christian vernacular paper for its publication. But that gentleman did not publish it. Nor is there any hope of its ever being published now. And therefore I am obliged to come to you and ask you to do me the favour of publishing this letter, though it is imperfect English. I simply repeat here what I had said in that letter: "If the managing committee of that Fund will decide to use the money in building a Dharmsala for Native Christians I would, poor as I am, gladly pay a sum of *five rupees* towards the funds, and there are some Native Christian friends of mine who, I doubt not, would follow me in this."

With due respect,

I remain Dear Sir,

Your truly,

Bombay. H. G. KELKAR.

"THE LORD IS MY SHEPHERD; I SHALL NOT WANT."

To the Editor of the "Bombay Guardian."

DEAR SIR,—The publication of the Rev. W. A. Moore's letter in the last issue of the *Guardian* encourages one to send you the following record of the Lord's mercies to us as a family. We do not belong to the Faith Mission, but we are by God's grace of the household of faith. Our daily wants are supplied by our Father in heaven, and it pleases Him some times to shower upon us special temporal mercies. Last month was characterised with such mercies which the Lord sent through our kind friends unsolicited and unexpected:—

A Hindu friend at Hyderabad (Deccan) sent us a beautiful and valuable woollen carpet. A Christian friend in Bombay, gave us a heavy bunch containing over one hundred plantains. A young Christian at Aurangabad sent about two dozen custard apples. A friend at Bijapur sent over a hundred of the same kind of fruit. A Hindu sister of mine brought a white gourd. An old Hindu brought a number of native cakes called "polees." When I asked him why he took the trouble he said he liked to present us with something. A Christian sister from Poona brought some salt meat, and a brother sent some biscuits from the same place. Our children received sweets from three Christian sisters, and two Hindu shop keepers. A Parsi lady gave my wife several useful things, and a promise of some more. A considerate missionary friend gave me three copies of the *Dnyanodaya* Almanac, and a Native Clergyman presented a newly published Marathi book. A young Hindu brought from Karanja a pot full of good sea fish. A Hindu from Mahim gave a basket full of the good things prepared in his house. I may be allowed to mention an incident which happened a little earlier. In October last I bought a fish from the market which was to serve us for breakfast and dinner. It however turned out quite stale and unserviceable. An hour later, the above mentioned friend brought us a first rate large fish from Mahim. We thanked the Lord for this timely help. A beloved brother in Christ, for whom I had purchased things worth Rs. 2 sent Rs. 5.

I don't remember to have received before in one month such a variety of presents, from so many friends and from so many quarters. Shall I not "abundantly utter the memory of His goodness"? Ps. cxlv. 7. I am constrained to exclaim with the Psalmist, "Bless the Lord, O my soul, and forget not all His benefits," and to confess with Jacob "I am not worthy of the least of all thy mercies which thou hast shown unto thy servant." (Gen. xxxii. 10).

B. P.

PRINCE VICTOR IN INDIA.

To the Editor of the "Bombay Guardian."

SIR,—It is much to be regretted that Prince Victor's tour in India is being so largely devoted to such unedifying pleasures as dancing and shooting. Surely he who may one day reign over India, ought to devote every attention in his short visit here to gaining a right and intelligent intimacy with the country and its people, instead of with its amusements and the haunts of some of its harmless animals. Is not the calling of kings greater than this, and

should not their duties and pursuits be of a more manly, humane and profitable character? It is my earnest desire that our Prince be led by some one in authority either in the Government of man or God to consider his opportunities and redeem the time, and help, by his example to improve the moral tone of official society in India. How much good might be done by him if he would only do it.

Can he not carefully investigate some of the questions which arrest the thought and command the attention of all truly interested in India's welfare? Are there none among his advisers who can rightly acquaint him with the enormity of the sufferings of the many millions of India's child widows, and enlist his sympathy on their behalf? Are there none to point out to him by plain figures and facts the ravages caused in India, especially during the last few years, by drink and opium? Can he not privately use his influence against these evils? May he not acquaint himself with the various social reform organizations, and other benevolent Associations in India, and exhibit at least his interest in and sympathy with their objects and plans? Surely this would be more profitable occupation for our Prince together with a great deal more of its kind. His health would certainly be more preserved by it than by exposing himself to the burning rays of a tropical sun, in leading a chase for snipe and deer. How much more noble and kingly would it be to lead a chase against the demons of drink and vice, and to head some movement for the relief of India's suffering children.

Oh Prince! be princely. Let the young nobles of India see in you something worth imitating, and in your God One worth accepting in the place of their gods of wood and stone—One whose holy influence they can see purifying and ennobling your life and giving you the manliness of the God-man—Christ Jesus—who continually went about doing good, and sacrificed Himself for the sake of His people.

A WELLWISHER.

SUNDAY IN AUSTRALIA.—In the city of Melbourne the law decrees that no newspaper shall be published on the Sabbath, and no vehicle must drive past a place of worship during the hours of Divine service at a faster pace than a walk. Numberless attempts have been made to start Sunday newspapers in Melbourne, but the law has invariably extinguished them at the second or third number.

PASSENGERS ARRIVED.

Per P. and O. Str. *Oriental*, Dec. 1st:

From London.—Rt Hon and Mrs H C E Childers M P Mr and Mrs J Patry Mr G R Robinson Mr and Mrs Brereton and 2 children Mr and Mrs G Doas Mr and Mrs Major Rev H W Williamson Mr and Mrs N F Mackenzie and infant Major C E Yate Mr R Enthoven Mr R C Brown Rev and Mrs Jas Smith Lieut F H Yate Mr and Mrs Williams Miss Jackson Miss Pike Miss Murphy Miss Clark Mr J Taylor Mr Kirby, N M S Mr F W Cowdery Mr Duncan Fry Mr Batchelor Mr Blood Rev E Hawker Mr W H Screvin Mr T W Anderson Mr T H Holloway Mr N Oturam Mrs Gray and child Sir J Coirey, Bt, M P Mr Durrant Mr F Sessions Mrs and Miss Stevens Miss Chapman Mrs Edwards Mr E J Drew Mr J R Ashworth Miss Ashworth Rev R H Stevenson 2nd Lt Somervill Mr J McLean Mr E W Pettee Miss Walthew Miss Newton Mr and Miss Griffin and Mr and Miss Barnett.

From Brindisi—Mr C J Groom Mr J Campbell Mr E Milner Mr and Mrs J B Fuller Lt-Col Aitken Mr C H Grant Mr T Grant Mr St Clair Grant Mr W Bukmyre Sir J S Maxwell Hon H W Willoughby Capt and Mrs Murdock Canon Mrs and Miss B Wilberforce Lord Radstock Mr S Holliday Mr T Henessy Mr and Mrs G E Macarty Col Shortland Mr Kirby Mr and Mrs G Peppe Rev and Mrs A A Williams Mr and Mrs Tennant Mr L Macdonald Mr and Mrs W H Macfarlane Mr and Mrs C J O'Donnell Rev O Roberts Mr Kirkpatrick Mr and Mrs J Chisholm Mr H E Cargill Major and Mrs FiBarrow Mr M Hughes Col Waterhouse Mr Jas Kennedy Mr R M Pearce Mr M M Macdonald Rajah Shian Sinba Mr and Mrs Thornton Mr W R Williams Mr Hallis Mr McLagan Mr W B Shukla Mr J Horne Mr Seymour Keay, M P Mr Charrioll Miss Langworth Mr W B Charlesworth Mr H C Sen Mr A C Drew Mr J Makie Mr V Meents Rev St Cato Mr F Davis Mr W Twedies Mr J M Young Miss Baker Mr Satow and Mr Yamojushi.

From Port Said—Mrs Vickers Mr Woolestein Mr and Mrs Anderson and Dr Haddon.

From Ismalia—Mr Bather.

From Gibraltar—Mr and Mrs H M Saunders.

From Venice—Mr and Mrs Lynch.

From Aden—H R H Duke of Connaught Col Greig Col Jopp Col Cavaye Col Merriman and Capt Ferguson.

PASSENGERS SAILED.

By P. and O. Str. *Assam*, Dec. 6th:

For London—Mr R W P King Brig-Surg and Mrs F Howard and Mr and Mrs Freund.

For Brindisi—Mr J Nugent Mr C Heriot Rev V Kinsman Mr A McNabb and Captain G P M Prichard.

For Marseilles—Mr De Zoete Mr B H Baden Powell and Mr B Gray.

For Venice—Rev H Lorbeer and Miss Lorbeer.

For Ismailia—Mr and Mrs H Macdonald.

Domestic Occurrence.

BIRTH.

At Mussoorie, on the 1st Dec., the wife of the Rev. F. J. Blewitt, of a daughter.

Advertisements.

The charge for inserting a domestic occurrence is eight annas, which may be remitted in stamps.

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The *Christian* says—"The most thrilling interest is sustained throughout these numerous narratives of apparently miraculous escapes; and the book loses none of its zest from the fact that the horrible system of negro slavery in the States is now happily a thing of the past."

The *Methodist Recorder* says—"It will do much good in these vaunted days of freedom to read of the struggles and sacrifices made by good men in the accursed days of slavery."

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A TERRIBLE CRIME

UNDER

BRITISH RULE IN INDIA.

CONTENTS:

Luchminia, an Indian girl, becomes a Christian.

Conspiracy of Luchminia's mother and a profligate man named Radakissen to force Luchminia back into a life of infamy.

Successful application of the conspirators to Mr. C. C. Quinn, an English magistrate at Patna. He gives an illegal decision which hands Luchminia over to a life of lust.

Exciting scene in Court. Luchminia resists being carried away by the profligate Radakissen, and her immoral mother. She is overpowered. Mr. Quinn refuses to delay his fell sentence while an appeal is made to a higher Court.

Lord Dufferin, the Viceroy, is appealed to by telegraph to intervene, and prevent the execution of the cruel and illegal sentence. No result.

Lord Lansdowne, the incoming Viceroy, is appealed to. He refers the subject to the Bengal Government.

Appearance of the case in Parliament.

Publication of a letter from Miss Abraham, of Patna, to whose house Luchminia fled for refuge, before her condemnation by Mr. Quinn.

The Bengal Government decide to leave Luchminia to Perish.

Suggested Appeal to the Queen.

Application to the High Court at Calcutta on behalf of Luchminia. Extraordinary conduct of the Judges. Luchminia insulted from the Bench.

Luchminia's mother and uncle confess to perjury.

How Mr. Quinn shut out evidence.

The claim of a moral assassin to be a saint.

The non-official press on the case.

SUPPLEMENT.

"There is a God in heaven that revealeth secrets." Copies of the affidavits of Luchminia's mother and uncle, confessing to perjury against her.

"Ye have prepared lying and corrupt words." The disgraceful dispatch of the Government of India to the Secretary of State for India dissected and answered.

The Viceroy and his Council.

Public condemnation of the Viceroy's Council.

The affidavits of the perjured witnesses in the House of Commons. Sir John Gorst's statement, and the *Bombay Guardian* thereon.

The Calcutta Missionary Conference, in view of the serious miscarriage of justice appeal to the India Government, on Luchminia's behalf.

Calcutta Christian women also appeal to the Viceroy's Council.

The Government of India's unworthy response.

Danger of allowing personal rights to be trampled upon.

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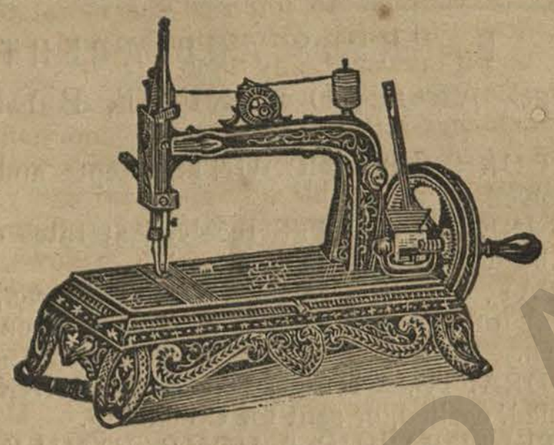

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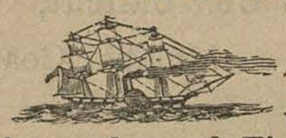

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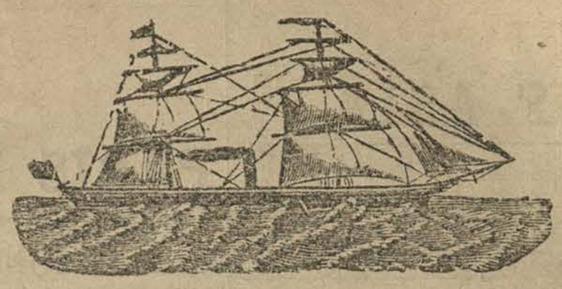
ANCHOR  LINE.

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